

SOME  
HELPS TO  
FAITH.

Shewing the necessity,  
grounds, kindes, degrees,  
and signes of it.

Clearing diuers doubts, and  
answering obiections made by  
the Soule in temptation.

Seruing also for a tryall of a mans  
spirituall estate.

*The second edition, explaining and inlar-  
ging something in the former.*

By Iohn Wilson, Preacher of Gods Word  
in G V I L D F O R D,

Philip 1. 25, 26.

*For your furtherance, and ioy of faith, that you  
may more abundantly reioyce in Iesus christ.*

L O N D O N,

Printed for Robert Milbourn, and are to be sold  
at his shop at the signe of the Greyhound  
in Pauls Churchyard. 1629.



SOME

HELPS TO

Showing the necessity

of the Christian religion

in the present state

of the world, and

the objections in the

scriptures

concerning the

resurrection

of the dead

and the last day

of judgment

by

JOHN WILKINSON

1704

Printed by J. WILKINSON

at the Sign of the Anchor

in St. Pauls Church-yard



TO  
THE TRVELY

NOBLE LADIE,

The Lady LETTICE,

Countesse of Leicester:

Mercy and Grace in this

*life, Salvation with eter-*

*nall glory in the World*

*to come.*

Good Madam,



Nthankfulnesse is a  
great defiler of con-  
science, both as it is  
a great sinne against  
iustice; and as it

prouokes wrath, whereby such  
persons are deliuered vp to vile  
affections: And though thanke-

A 3 fulnesse

## *The Epistle*

fulnesse cannot stay in the instrument, but goeth by it to the author, yet it is due to such; by whose hands God conueyes his benefits. It hath pleased God, to stirre vp your Ladship for my good: first, in calling me to be a Minister to your Honourable familie, how weake soeuer; yet not without some fruit by his blessing, whose power is seene in weaknesse; where, how I was cared for, my conscience doth witnesse: secōdly, in your opportunity (preferring publike good, so were your words) giuing mee a free, and comfortable entrance into this charge, wherein I now labour, according to my measure. And from that time, I haue been followed with kindnes from that house, but that specially refresheth me to remember, that for the work of my Ministry, your Ho

## *Dedicatory.*

nor willed me to count you as my mother. I am bold thus in particular, to propound you for Gods Honour, as an example, especially to Patrons.

And finding my selfe so much bound, I haue long thought how (besides my prayers,) I might by some paper testimonie, shew my selfe thankfull to your Ladiship; and resolved at last to write these notes faire, and send them for the helpe of your faith and comfort, in witnesse of the continuing of my true care for your soules good. Hereunto I was the rather inclined, for that I vnderstood some to haue found helpe, (through the mercy of God) to the quieting of their conscience by the reading of them, when they were in shorter notes of a Sermon: In the meane time, diuerse friends called vpon mee, for

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some



## NOTE

This volume  
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## *The Epistle*

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A 4

some



## *The Epistle.*

some thing to the Presse, from which the knowledge of mine owne wants hath hitherto kept me, yet debating it thus; If the matter be profitable, *First*, it is not likely to be hurt that way, but more v<sup>e</sup>full then by writing: *Secondly*, more fit to some for reading; and to conuey bookes to friends, more commodious then Copies in writing. Here I stucke at this, that good bookes for this helpe bee not scant; but then I thought againe, that acquaintance beeing a helpe to make them knowne, all come not to one hād: *Thirdly*, my desire to leaue testimony of my faith, on whom I hold, and how: *Fourthly*, that God hath glory of diuersity of gifts, which manifest the spirit giuen to profit withall: *Fifthly*, that my selfe owe to them that haue so aduentured themselves

## *Dedicatory.*

It yeelded, not without feare, I  
confesse, yet commending it to  
God for his blessing, and to the  
loue of my deare friends to fur-  
ther it, it is now out of my hands.

Good Madam, vse it among o-  
ther helps: I once left a little thing  
with you to help you in examina-  
tion of your title to Heaven, this  
may a little further that, as being  
(I thinke) fuller to that purpose.  
Calling made sure is a great com-  
fort, and aduantage for a Christi-  
an, many giue testimony to you:  
you haue giuen good example  
in your constant respect of Gods  
ordinances, glorifie God more  
with the fruits of your faith and  
loue; call for the inspirations of  
the spirit, to be carried earnestly  
after him, he purchased a people,  
to bee iealous of good workes.  
haue lookt into the felicity of Gods  
children daily, bee still making it  
sure

## *The Epistle*

sure in your owne conscience;  
the end of this life puts Gods  
people in possession of endlesse  
life. The highest in the earth,  
haue but terme of life in their  
present things, how great so ever;  
and dying out of Christ, are  
without end miserable. Blessed  
are they that so trust in Christ,  
as to haue the Lord for their  
God: that is to bee knowne in  
experience by the spirit of  
Christ, destroying the dominion  
of sinne, and lading vs, so as that  
in the course of our life, wee are  
with God though foyled for our  
humbling in many temptations.  
The God of life, preserue your  
life of his good pleasure, for the  
good of many, that praising God  
for you, may by their prayer  
further your grace here with the  
exercise of it: the Lord be with  
you, your Honourable sister with  
her

*Dedictory.*

hers, all that belong to you, and  
guide your hearts into the love  
of God, and to looke for his Son,  
the blessed hope from heaven.

**Your Honors in all duty,**  
*and humble obseruance,*

**JOHN WILSON.**

---



Your Honors in all duty

and ample of course.



To all good Christians  
who by reading good books  
seek to know, and better their  
spirituall estate.



*Though ordinarily the les-  
ser bee blessed of the  
better or greater, as A-  
braham was of Melchi-  
zedek by his prayer, Heb. 7. 1. 7.  
that God would blesse him: yet sometime  
the better may be blessed of the lesser; as  
the Lord Iesus was of Iohn Baptist by his  
testimony of him that he was the Messias. Ioh. 1. 27, 29*

*On this ground I thought I might blesse  
this Author by commending his worke:  
though I bee unworthy to cary his bookes  
where he reads Lectures of practical and  
experimentall Divinity, (which is done  
in this booke) as Iohn was not worthy to Mat. 3. 11.  
cary Christs shooes after him.*

*I first heard this worke commended by  
a right*

## The Epistle

a right worthy Christian, iudicious and  
goaly, my most entire and sure friend, in  
whose house and hands I saw it: But my  
esteem thereof hath beene continued and  
increased by mine owne often reading it  
ouer, and great benefit receiued from it.  
Nunquam enim pænitebit me profari,  
per quem profeci, therefore giue mee  
leauē to say of it, what I finde by it.

This Booke is of litle volume, but of  
great worth: (Magnum in paruo) for  
it containes (besides the main scope which  
is to direct Christians in trying and amen-  
ding their spirituall condition, a point most  
excellent and usefull) many pithy senten-  
ces, holy instructions, and heauy con-  
solations, yea many solid solutions of  
doubts, orthodoxe expositions of Scrip-  
ture, and fine illustrations of diuine truths  
by apt comparisens.

I know the Author desires not this  
Letter of recommendation, such is his  
modest humility: neither doth the Trea-  
rise need it, such is its sufficiency: but  
hane aduentured this labour because t  
Mat. II. 19 *Worke deserves it, and Wisedome wil*  
*be iustified of her children.*

The Lord so blesse his writing an

JOH

## to the Reader.

your reading, that in the event you may  
attaine his end, (which also ought to bee  
your chiefe aime and study) namely to  
proue & approue your being in the faith <sup>2 Cor. 13. 5.</sup>  
& Christs being in you by faith; for then <sup>Eph. 3. 17.</sup>  
his Labours shall bee found to be unto you  
what they are in themselves, Some helps  
to Faith, and consequently to salvation;  
which he desires who rests

Tears in the Lord Iesus,

W.C.

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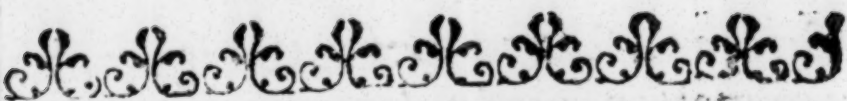
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### *Faults escaped in Printing.*

*Page 2. Line 4. For lent out, read let out. l. 5. for tell, r. till*  
*p. 3. l. 24. for Emmons, r. Emmaus. p. 8 l. last. put out 1. ps.*  
*for men 1. receiue not his testimonie who is, r. men receiue*  
*not Christ who 1. is. p. 10 l. 1. put out that. p. 14. l. 19. put out as.*  
*p. 15. l. 2 for thee, r. they. p. 16. l. 8. for part, r. parts p. 20. l. 28.*  
*before by, r. for. p. 21. l. 6. after make, put, our selues l. 14. after*  
*arrogancy put and. 7. after 3. put we. 10. after 4 put wee. 25*  
*after 5. put we p. 22. l. 12 for 2 put 3. p. 23. l. 8 for feore, r. feare*  
*l. 15 for mearer. meere. p. 24. l. 9 for that, r. this p. 29. l. 13. for*  
*ennd, r. end p. 31. l. 24 for Sixty, r. Eighty. p. 36. l. 22. for his*  
*r. Gods. p. 41. l. 14 for the, r. thy. p. 52. l. 14. put out of. l. 16. be*  
*fore torment put nor p. 53. l. 4 for thought r. thought p. 55. l.*  
*for fathers, r. father. l. 14. after truth, r. which. p. 63. l. 15. after*  
*and, r. are. p. 78. l. 17. for least, r. last. p. 85. l. 1 for his, r. him. 89*  
*l. 4. after and, r. had p. 91. l. 15. for lume r. summe. p. 92. l. 1. for*  
*warming, r. warning p. 100. l. 16 for be, r. by p. 171. l. 13. after*  
*ter Spirit, r. and it. p. 217. l. 2. put out, apply that whereof the*  
*shall lye; it implyes. & reade, which implyes a possibility of*

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LVKE. I. 20.

¶ *Because thou beleeuest not my words, &c.*

**H**e holy Euangelist, set to deliuer the storie of Christ from his beginning (concerning his humanitie) puts first a narration of his *forerunner*, how he did rise, (as hee that *Verse. 17.* would speake of the day light, begins at the day starre,) of whom he mentioneth 1. his miraculous conception with ioy of him, in his father and many other for that which God gaue him for, of which he is noted *great Verse. 15.* *before God.* 2. Hee mentioneth the doubt of *Zacharie* concerning the promise with the reason, looking vpon his age and his wiues, whereby in nature it was impossible. This is first prauated in the sinfulness of it. 1. by the person, from his name *Gabriel*, his action, standing in the presence of  
B God,

God, and sent to speake to him. 2. by the matter, *good tidings* : and secondly his doubting is threatned with dumbenesse as a penall signe, sent out by the time, tell the time of the fulfilling of the Promise, and the cause not beleeuing his words whome he knew to bee sent of God. His doubting appeares not to be of the quality of the Angell whether he were true or false for if he onely doubted whence the reuelation came, he had not beene so blame. *Gideon* desiring a signe when by to know that it was an Angell of God that spake to him, was not blamed, but encouraged against his fear when he perceiued it to be so: but *Zacharie* looked so to the order of nature, that he considered not the power of God to giue him glory in standing on his word as *Abraham* in a like case had done before him, with great prayse of his faith.

Judg. 6. 17.

22, 23.

Rom. 4. 20.

*The Observation or Doctrine.*

Obser.

From his punishment for this cause that he beleeued not Gods word spoken to him ; we may obserue that



*Some helpes to Faith.* 3

is a prouoking sinne not to beleene God  
when wee haue his promise, then not to  
rest on his word is a great tran'gression,  
which may the better appeare if wee  
consider, that his vnbeleefe was, 1. but  
in one part of Gods word. 2. an act  
not a habite. 3. not full, but of infir-  
mitie, among many faithfull seruices,  
is his teastimonie of righteousness  
before God, walking without re-  
prooe in all his statutes and ordinan-  
ces declares: yet because he *staggers*  
*at the promise*, when he knew God had  
spoken: he must speake no words of  
his owne, till he see Gods fulfilled. *Genes. 18.*  
*Sarara* was rebuked for laughing at such *13. 15.*  
promise, by vnbeliefe, while shee  
considered only the impossibilitie in  
nature, and not Gods power to whom *Heb. 11. 11.*  
nothing can be too hard; though shee  
overcame the doubt and iudged him  
truthfull that had promised; and by her  
th received power to conceive seede.  
the twoo Disciples walking to *Em-*  
*mons* & cōmuning about Chist, were  
cauked of him of their foolishnesse  
ord<sup>n</sup> slownesse of heart to beleene the *Luk. 24. 25.*  
e th<sup>e</sup> trine of the Prophets, manifest in



**4**      *Some helpes to Faith.*

it selfe, and by him notablie declared  
vnto them, though they had not for-  
saken their hope concerning him, but  
hanging betweene faith and feare  
fought against feare, and (as they were  
able) helped their faith, as may be  
gathered by their mention of his re-  
surrection on the third day, of the  
woman that visited his Sepulchre and  
found not his body, but *saw a vision*  
*Angels who said he was alive, &c.* he  
reproched the eleuen for their vn-  
beliefe and hardnesse of heart, because they  
beleueed not them that had seene him  
being risen up againe. Moses and  
Aaron (faithfull seruants of God) were  
iudged to temporall death, and lost  
the comfort and honour of bringing  
his people into the land of Promise  
because they did not beleue him  
sanctifie him in the presence of  
Children of Israell. When a doubt  
but creepes into a mans minde  
whether that which God hath spoken  
shall come so to passe, it is iniurious  
& grieuous to him, much more  
with full vnbeliefe his promise is  
iected, & the greater the contempt

*Marke.*  
*16. 14.*

*Num. 20.*  
*21.*

*Deu. 32. 52.*

greater is the sinne. 2. King. 7. 2. Ps.  
106. 24. Heb. 3. 17. 18. Heb. 10. 29.

Reasons.

1. Sinnes are more sinful as they haue  
God more immediatelie their object,  
his hatred of God, despaire of his mer-  
cie, and vnbeliefe, (the mother of dis-  
obedience) which dishonours God a-  
bove many sinnes of moralitie that  
are against ciuill behauiour. 1. In que-  
stioning his truth; either without wil-  
lingnesse to inquire into it, as *Abaz* :  
or conuincd of the truth oppressing  
their light with malice as some of the  
Iewes, and they that sinne against the  
holly Ghost, despiting the spirit of  
truce. 2. In limiting his power as the  
Israelites, *can he furnish a table in the Psal.*  
*wildernesse.* 3. Disgracing his promise  
and messengers : *It is a small thing for Isay. 7. 13.*  
*to grieue men, that you will also*  
*grieue my God?*

2. Vnbeliefe is an inbred vice since  
we fall, it is of the prauitie of mans  
nature, which is a faithles disposition  
towards him, where vnto he is so indulgent  
that he beares with himselfe in it, euen

## 6 *Some helpes to Faith.*

where God offers to fence him, with promise, yea with *signe* and oath. Nu. 14. 11. *Deut.* 1. 32. *Yet for all this ye did not beleene the Lord your God,*

*Deu.* 32. 20 He complaines of his sons & daughters that they were a people that *hast*

*Matth.* 17. *no faith, a generation faithlesse and peruerse.* Our Sauour put the ruler that

came to him about his sonne in mind

*Job.* 4. 48. of this prauitie, *except ye see signes and wonders ye will not beleene:* and

*Mar.* 4. 40. faith to his fearefull disciples, *how can it be that ye haue no faith?*

3 It is much the worke of the diuill with mans consent, 1. in hindring the light of the truth from shining in the minde. 2. hiding away Christ, and by neglect causing wilfulnesse of the word, taking it away out of their hearts, *least they should beleene and be saued;* hee fights specially against faith.

*Vt.* 1. We ought therefore to hate vnsouerie liefe in all the kinds and degrees of it. wee ought to beleue God speaketh vnto vs with absolute credence, in whatsoeuer. 2. how often soeuer in what manner soeuer hee speaketh



vs, *Acts. 3. 22. 23.* So we must sway  
our hearts against their naturall dispo- *Mat. 11. 12.*  
sition, as *the violent take faith by force,* *Psal. 119. 112.*  
& breake into heauen. The deuill flees  
not from vs by dallying, but by *resi-* *lam. 4. 7.*  
*sting,* vnto which it is required that *1. Pet. 5. 9*  
we be *stedfast in the faith.* For 1. faith  
makes supernaturall things possible.  
*Mathew. 17. 20.* If thou canst doe  
any thing helpe vs, and haue compassi-  
on on vs (faith the distressed father for  
his sonne possessed with a diuell;) if  
thou canst beleue it (faith Christ) all  
things are possible to him that beleue-  
rieth. 2. It sanctifieth God in a mans  
heart; setting the affections of the  
heart vpon him. 3. It giues him glo-  
rie before men, out looking improba-  
bilities, and impossibilities in nature,  
standing on his truth and power. *Rom.*  
*ga. 19. 20.* Let vs bee exhorted then  
when God hath spoken, to reioyce in  
his word, saying, *I haue the word of*  
*God whereof I glorie;* the word of God  
(say) wherein I will glorie. *David Psal. 56. 10*  
I came sorrowes and was quickned  
with spirituall ioy by his faith that it  
should bee as God had saide. God



### 3 Some helpes to Faith.

- Pf. 60. 6.** *hath spoken in his holinesse, I will reioyce, I shall diuide Shechem, and measure the vally of Succoth, Gilead is mine &c.* When the Lord hath said, *I will not leaue thee nor forsake thee,* we may boldly say, *the Lord is mine helper, will not feare.* Heb. 13. 5. *God will d*
- Gen. 28. 15** *that which hee hath spoken to vs of as hee sayd to Iacob, I will not forsake thee, untill I haue performed that that I haue promised thee.* By Gods promise of euery mans life in the shippe with Paule giuen to him, hee giueth thee hope, calles vpon them *to bee of good courage on this ground; for I beleeue in God, that it shall be so as it hath been told me, there shall not an haire fall from the head of any of you,* they beleeue it and were all of good courage: so length we shall say to Gods prayse
- Act. 27. 24**  
**25. 34. 36.** *we haue heard, so haue wee seene in the Cittie of our God. Let vs lay vp promises in our hearts. Psal. 119. lig*
- Psal. 48. 8.** *set them still before thee, digest them in a holy hope, and feede our soules with them, be they generall or particular, to this or that state & condition. 1. absolute, or with exception of*

Crosse; and we shall at length perceiue  
in sensible effect, that God hath not *Esay. 45. 19*  
*said in vaine, seeke ye me, none shall bee*  
*ashamed that waite for me,* either wee *and 49. 23.*  
shall haue the very thing that wee doe  
desire, or the good of the want of it,  
all things for good.

Seeing God will haue the maiestie *Rom. 8. 28.*  
of his word had in reuerence, and so *Vsc. 20.*  
receiued of euery one to whom it is  
brought, not onely when he speaks in  
his owne person, but by such as hee  
sendes; declaring it in punishmēt of di-  
strust of a particular promise though  
but of weakenesse: wee may see how  
griuous & offensive it is to him, that  
men forsake the promise of mercy in  
Christ Iesus offered so graciouslie, &  
so faithfully assured to euery one that  
beleeueth: *Let vs feare,* it is full of *Heb. 4. 11.*  
sinne and danger.

1. For the sinne, it is great, by the  
lightie of the person by whom the  
Gospell beganne to be preached, euen  
the Lord; thus is it agrauated, that  
men receiue not his testimonie, who is  
from heauen aboue all. 2. testifieth  
that he hath seene and heard. 3.

That God giueth him not *the spirit of measure*. 4. The great loue of the fa-

*John. 3.31.* ther to him, *gining all thinges into his*  
*32. 34.35.* hand. 1. Concerning the certaintie a  
*Heb. 2.3.*

of the Doctrine & truth of it, it is all a  
 one whether Christ spake by his own b  
 mouth or the mouth of his seruants, d  
 he is alwaies alike true. 2. For obli- p  
 gation to faith & obedience, both are y  
 oflike necessitie ; *hee that heareth you p*  
*heareth mee, and hee that despiseth you p*  
*despiseth me, Luke. 10.16.* But the de. lo  
 gree of this necessity is greater spea. m  
 king in his owne person, by the dig. th  
 nitie of the person in nature and of. no  
 fice : 1. he is the sonne of God, *Lor. th*  
*of all,* Prophets and Apostles are ser re

*2. Cor. 4.5.*

*Heb. 12.2.*

*2. Cor. 1.24*

*Ioh. 14.11.*

*16. & 9.34.*

*Luk. 24.32*

uants. 2. Hee is the author of the Docu  
 ctine, they the m. ssengers from him w  
 not *Lords of your faith*. 3. He confir he  
 med his Doctrine with diuine testi hi  
 monies by his owne power, and soe Go  
 is to be beleued for himselfe, they me  
 his name as his power was present qu

*Ma. 28.20.*

*Acts. 3.12.* 4. Christ gaue efficacie to f  
 his owne voyce and theirs ; they o ma  
 ly are *Ministers by whom men beleeuare*  
 whe they minister the spirit, it is bele



him that makes them able Ministers  
2. Cor. 3. 5. 6.

2. It is a sinne against the Gospell  
and the law also, where it is preached  
and faith not giuen to it, the law is  
broke, and the first & great com-  
dement of the law, which though ex-  
presslie it cōmands not faith in Christ,  
yet implyeth it where this way of de-  
pending on God for euerlasting hap-  
pinesse is reuealed, and this meanes of  
louing of God, it holdes vs to the  
meanes of that which is commanded,  
though in his innocencie. Adam was  
not bound to beleue in Christ, for  
thē there was no neede, neither was he  
reuealed, yet was he bound to beleue  
euery word of God, whensoever,  
whatsoever hee should speake to him  
for he was bound to heare him, to obey Marke. 1.  
15.  
him and loue him; now where the  
Gospell is preached by the commande-  
ment of the euerlasting God, men are re-  
quired to beleue it. Faith is the work  
of God which hee principallie com-  
mands. They that reuolt after professiō  
are said to turne from the holie Cōman-  
dements giuen to them. faith is obedi-  
ence

Ro. 16. 26.

1. Iohn. 3.

23.

Rom. 1. 5.

Act. 6. 7.

Rom. 10.

16. 21.

2. Cor. 10. 6.



enceto God. *Ro. 1. 5. Act. 6. 7.* Infidelity  
is disobedience. *Ro 10. 16. 21. 2. Cor. 10. 6.* Two sorts of things there be  
that we are bound by Gods law to be-  
leeue & obey, some absolutely binding  
all men at all times; other things thebe  
when they are actually commanded;  
& so to rest vpon Christ for saluation  
(where he is revealed) is impliedly con-  
tained in the first Commandement. *ly.*

There is a consideration of the law  
without Christ, and so the *law is not*  
*of faith*, the righteousness wherebno  
*Rom. 3. 21.* We are iustified *is revealed without the co*  
*2. Cor. 3. 7.* *law*, the law is a *killing letter*, the min-  
*Gal. 3. 10.* nisterie of it the *ministerie of condemna-*  
*nation*: the law curseth euery one that  
continueth not in euery thing writte  
in it to doe it, it beareth with  
transgression, nor giueth any pardon  
they that are of the law must looke for  
no mercy, and there is a consideration  
of the law in the couenant that is in  
Christ, the obedience vnto it perswaded  
thus: *I am the Lord thy God*, *Exo.*  
wherein is offered vnto vs the Go-  
pell, and this we should beleue first  
and then obey, perswaded that he te

Already our God, with willingnes and  
chearefulnesse looking for all things  
from him; and thus *faith stablisheth*  
*the law*, and differenceth the workes  
of beleeuers from the workes of vn-  
beleeuers, as after is noted.

3. Vnbeliefe is a kind of blasphemie,  
it puts vpon God that which agreeth  
not with his nature, *it makes God a*  
*lyar*, which is *impossible to him. Titus.*

*1.2. Heb.6.18. his witnesse is greater* *Num.23.*  
*not then the witnesse of man.* He that ho- *19.*  
nours a man with cap and knee, it *1.1oh.5.9.*  
contents him, a vaine lying fellow *10.*  
doth more dishonour him thereby,  
then with all the outward signes ho-  
nours him: so hee that beleeues not  
God testifying of his Son, that who-  
soever receiueth him hath life, (what  
respect soeuer hee giue him in other  
things) dishonours him more in that  
one, then he honours him in al the rest,  
in making the credit of his testimonie  
suspected; In that soule where faith is  
not, his diuinitie is not ascribed to  
God, as truth, power, mercy, righte-  
firminesse; as on the contrary, faith gi-  
ueth vnto God his diuinity, not in his  
rea

owne

## 14 *Some helpes to Faith.*

owne essence, but in our soules, *we*  
*John. 3. 33.* *scale it, that he is true,* mighty mercif.  
 full, &c. specially when all thinges  
 seeme contrarie to the promise, our  
 nature, common order of things, the  
 sense of our owne mind, &c. then be  
 depending on his bare word *we* gini  
 him glory.

4. Vnbeliefe hath in it an odious  
 vnthankfulness, in refusing Christ  
 with his grace and blessing so freely  
*Marke. 16* offered to every creature: it is a wilful  
 forsaking of our owne mercies. *Jonas. 2.*

8. The vnthankfulness is two waies  
 agrauated. 1. By the greatnesse of the  
*Heb. 2. 3.* mercie offered, *how shall wee escape*  
*Heb. 12. 22* *we neglect so great saluation.* 2. By the  
 wonderfull tenderesse of loue in the  
 offering of it. 1. As without difference  
 to all, *all that labour and are weary*  
*Mat. 11. 28.* *Euery one that thirsteth*  
*Esay. 55. 1.* *John. 7. 37.* 2. with a  
 promise that they shall not come  
 vaine. *Mat. 11. 28. 29.* *I will ease you*  
*John. 6. 37.* *you shall finde rest for your soules.* *John. 7. 37.* *that cometh to me I cast not away*

Beseeching men by his seruants to be  
 reconciled to God, not to receive



grace in vaine. 2. Cor. 5. 20. & 6. 1.  
 waiting that he may haue mercy vpon  
 vs. Esay. 30. 18. Wilt thou not be made  
 cleane? when shall it once bee? standing *Jer. 13. 27.*  
 at the doore and knocking, promising a  
 refreshing fellowship to any that heare *Reue. 3. 20.*  
 his voyce and open to him. 5. Expo-  
 sulating with men *why thee will die,*  
 seeing life is so freely offered them,  
 protesting against his pleasure in the  
 death of them that die. *Eze. 18. 31.*  
 Lamenting their follie and losse in  
 refusing him and his goodnesse of-  
 fered, with wishing they had hearke-  
 ned to him, vnto their certaine and  
 great felicitie. *Deu. 32. 29. Psal. 81. 13.*  
 He puts on him the affections of a fa-  
 ther, lamenting the vntowardnesse of  
 his child, for whom hee would haue  
 earne much, and that with delight if  
 hee had taken his course, therefore whe-  
 ther it bee of sottish negligence, or of  
 obstinate rebellious, it is in excusable  
 and unthankfulnesse to reiect him.  
 5. Unbelieve holdes a man in  
 the power of sinne, in an vniuersall  
 corruption of nature, the seate of it is an  
 euill heart, full of euill affection: so *Heb. 3. 12.*  
 it



## 16 *Some helpes to Faith.*

it robs God of that holy inward wor-  
*Acts. 15. 9.* ship which faith (*purifying the heart*)  
 sets vp & maintaines, it is ioyned with  
*loue, a pure heart, and good conscience*  
*1. Tim. 1. 5.*

That no true inward worship  
 God can be performed without faith  
 may appeare by all the part of it.

Trust in God, is not in vnbelie-  
 uers. First, Confidence or trusting in God  
 cannot be in an vnbelieuer, for 1. it ha-  
 testimonie of pleasing God much, he  
 delights in such: there be many pro-  
 mises made to them; It hath great  
*Heb. 10. 13* compence of reward, but without faith  
*Heb. 11. 6.* it is not possible to please him. 2. Con-  
 fidence is an effect of Faith. *Ephe.*

12. Entrance with confidence through  
 faith in his name, him he  
 raised up and gaue him glory, that  
 faith and hope might be in God: And  
 Confidence is often taken for faith  
*Math. 9. 2.* Bee confident my sonne,  
 thy sinnes are forgiven thee, and in  
 his name shall the Gentiles trust. *Mat.*

*Marke. 11. 21.* Haue the faith of God, an assured  
 22. trust in him for the performance  
 whatsoeuer hee hath promised with  
 holy securitie because of his goodne-  
 tru

ruth, and power. *Psal.* 119. 49. 50.

3 Hereby we rowle our selues vpon the Lord for all needfull good and helpe, and defence against all hurtfull euill, to the hauing of our heart fixed *Psa.* 112. 7 and vnmoueable, not afraid at any euill tydings, to be quiet in this certaintie, that God shall giue our faith the victorie to bee quickened & cheared with the promise, to laugh at destruction when it comes, to reioyce at the times to come, so strengthened in faith. *Pro.* 31. 25. that we inioy a singular tranquillitie of minde, noted by languishing or reioycing because wee vse to laugh at those against whom wee doe assure our selues of certaine and easie victorie.

In men lightlie indued with this trust, in whom faith is weake, there is found much vnquietnesse, distracting cares, feares, doubtings. *Math.* 5. 30. Shall he not doe much more vnto you, O ye of little faith, who art thou that thou shouldest feare a man that shall dye? I euen I am he that comfort bee, be confident, it is I, be not afraid, O thou of little faith, wherefore didst thou

*Iob.* 5. 22.

*Isay.* 51. 12.  
13.

*Math.* 14.

27. 31.

# 18 *Some helpes to Faith.*

*thou doubt : how much more then* G  
*men that haue no faith; their hearue*  
*are shaken with the sound of feare, as* Eſay. 7. 2.  
*the trees of the forreſt are moued by the* Iob. 15. 20.  
 21. *winde*, continuallie as one trauailing be  
 of child, or elſe they are hardened vn  
 againſt threats by flatterie, either na  
 of their owne heart. *Pſalme. 36.* he  
 or of others, that lay ſnares for the on  
 ſtepps, *by truſt in lying words*, promin  
 ſes falſe applied. *Ierem. 7. 8.* Je  
 Ezech. 13. *making falſhood their refuge*, and h S  
 10. *ding themſelves vnder vanitie.* Iſay. 2. 15.  
 15. *but the haile ſhall ſweepe away the* 2.  
*vaine confidence.* ver. 17. m

That a man may ſtay thus on Gode  
 he muſt know that he is his God, who  
 counts the care of his ſafetie, and the  
 charge of his happineſſe to belong w  
 him, and that he is both able and wiſa  
 ling to helpe him, in truſt whereof, w  
 challengeth the aduerſaries of his flo  
 licitie with holy inſultation, either at  
 at the barre for accusation or condem  
 nation, or as in the field for force, ag  
 ſeparate him from the loue of God; vni  
 the which there is neceſſarilie requir  
 red faith in Chriſt to reconcile him 7.



God that he may haue right to that co-  
 uenant, I will be thy God, for the co- *Heb. 8.10.*  
 uenant is estoblished in the blood of *12.*  
 Christ, Then knowing whom he hath  
 beleueed, he commits himselfe to him  
 vntill the day of iudgement for eter- *2.Tim. 1.*  
 nall safety, and reioyceth vnder the *12.*  
 hope of the glory of God, and not so  
 onely, but reioyceth in tribulation, yea  
 in God, because of the attonement by  
 Iesus Christ. *Rom. 5. 2. 3. 12.*

Secondly, *Loue of God*, whreby 1. we *The loue*  
 stand affected & moued towards him. *of God is*  
 2. cleaue to him, not onely as author & *not in vn-*  
 maintainer of all our good spirituall or *belceuers.*  
 temporal, had or hoped for; but as the  
 wifoueraigne good in himselfe, excellent  
 aboue all, chieflie to be loued. 3. what  
 wee loue in this world to loue for his  
 sake, and in him persons or things  
 which hee hath commended to our  
 floue. 4. giue our selues to him to be  
 at his will, preferring his glory before  
 our selues, hate our selues as wee are  
 against him. 5. cannot be satisfied but  
 in the fruition of him, and therein rest  
 with delightfull contentment. *Psal.*  
*73. 25.* whom haue I in heauen, but  
 thee?



thee? and I haue desired none in earth  
with thee; This loue (I say) where  
with God is worshipped, cannot be  
in vnbeleeuers. For, 1. of such Chri-

*John. 5. 42.* said, *I know you, that the loue of God*

*is not in you.* 2. Gods loue preuen-  
and moues oursto him, wee loue him  
*because he loued vs first.* 1. *Iohn 4.*

3. It is a grace giuen in regeneration  
*I will circumcise your hearts, and the*  
*heart of your seede to loue me.* *Deut.*

6. his spirit is called the *spirit of loue*

*2. Tim. 1. 7.* because it workes it in  
as a true fruit, & *guides our hearts in*  
*the loue of him.* *2. Thes. 3. 5. 4.* it is our

speciall note by which gracious me-  
heires of life are noted, and to who-  
the promises are made, *that they lo-*

*God.* *Rom. 8. 28.* such are knowne of God

*1. Cor. 8. 3.* haue the Apostolicall ble-  
sing, grace be with all them that lo-

*Ephes. 6. 24.* *the Lord Iesus sincerely,* for such  
great things of Gods kingdome  
prouided. *1. Cor. 2. 9.* *2. Tim. 4. 8.* *Ia-*

*Esay. 8. 13.* *1. 12.*

Feare of  
God is

not in vn

beleeuers.

Thirdly, *The feare of God* is not in  
vnbeleeuers by this feare. 1. we sancti-  
*fie him our hearts,* acknowledging

properties, we reuerence him. 2. fear  
 his word, reuerence the *Commande-* *Ezra. 10. 3.*  
*ment. Pro. 13. 13.* his threatnings to *Esay. 27. 5.*  
 make peace with him. *Pro. 23. 3.* his *Heb. 4. 1.*  
 promises and goodnesse least wee for- *Hos. 3. 5.*  
 sake them, or make vnworthie of *Heb. 12. 28*  
 them. 3. giue our selues to good du-  
 ties with strife to doe them so as to  
 please him. 2. *Chro. 19. 9.* 4. hate to sin  
 against him, where no eye but his can  
 take notice of vs, and where we haue  
 power ouer many. *Pro. 8. 13.* The feare  
 of the Lord, is to hate euill, euen se-  
 cret euill, pride, arrogancie generallie  
 the euill way. *Ioseph* giues his brethe-  
 ren this securitie, *I feare God, am not* *Iob. 31. 13.*  
*I vnder God. Gen. 42. 18. and 50. 19.* *34.*  
*Iob* declares his feare of God thus;  
 that it kept him from contemning  
 the iudgement of his seruant, and his  
 maid when they did cōtend with him,  
 though his power was sufficient to  
 make affraid a great multitude; yet  
 he feared to offend the most weake  
 and contemned. 5. Labour, aspiring  
 to heauenlie righteousnesse, purging  
 and cleansing our selues from all filthi-  
 nesse of flesh and spirit, tend vnto and  
 follow

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follow after full holiness. 2. Cor. 7. 3.

This feare of God whereby God is worshipped, is not in an vnbeleever for 1. it is wrought in regeneration by vertue of Gods Couenant, with such as haue their sinnes forgien, he promiseth to put *his feare in their hearts*, to giue them *one heart and one way to feare him*, for their wealth.

Jer. 32. 39. 40. the spirit of the feare of the Lord resteth upon Christ for his members. Esay. 1. 2. it is prouoked by the *mercy of God* Psal. 130. 4. and men encouraged by Gods acceptance of weake seruices done in truth, in faith, & in the feare of God, *with thee is mercy that thou mayest be feared.* 4. It workes perseuerance in good, holdes a man to God, with perpetuall will, that they that feare him, *shall neuer depart from him.* It is the *whole of a man* Eccl. 12 (whether his whole duty comprized vnder that head; the feare of the Lord the head of wisdom, or the one thing for man, as necessary, his treasure. 33. 6. that without which a man is wholie vanitie, to which wholie he should looke, as vnto life. Numb.



3.) 1. The unbeleecuer contemnes  
 God, *Psa. 103* declares it by the lewd-  
 nesse of his waies. *Pro. 14 2*. 2. Some  
 farre, that an other man finds to pro-  
 pounce of him euen in his heart, that  
 the feare of God is not before his eyes. 3. *Psa. 36. 1*.  
 when he feares, it is penall, the sinners  
 of Sion are affraid, feare is come vpon *Isay. 33. 14*  
 the hypocrites, who shall dwell with the  
 everlasting burning, who among vs shall  
 dwell with the deuouring fire; thus fear-  
 full be their thoughts of God, (as the  
 quails beleene & tremble) that they haue *Iam. 2. 19*.  
 not faith to moderate feares of wrath. 4.  
 if it is meare seruile, the object of it  
 euil of punishment, ther by a bridle  
 hold backe from some sins, and to  
 lead to some workes of ciuilitie. The  
 feare of the beleeuer is 1. childlike, as  
 a father, out of ingenuitie, a dispo-  
 sition of a child. *1. Pet. 1. 17*. If I bee *Mala. 1. 6*.  
 a father, where is mine honour, a son ho-  
 noreth his father. 2. It is voluntarie,  
 desires to feare him, and that is his  
 comfort, as a signe that he is in the co-  
 nstant. *Nehe. 1. 11*. it is ioyned with  
 faith in God. *Psal. 31. 19*. how great  
 by goodnesse that thou hast layd up  
 for



## 24 *Some helpes to Faith.*

for them that feare thee; and done  
them that trust in thee, even before  
sonnes of men, and with ioy in God. P

2. 11. *Serue the Lord with feare, and  
ioyce with trembling,* the chiefe ob  
of it is euill of sinne, a iust man is t  
that feareth an oath, Eccle. 9. 2. G  
offence rather then his owne distre  
which appeares in that, that howe  
uer God spare him, he will not sp  
himselfe, *he is a law to himselfe.*

Obedi-  
ence to

God, is  
not in vn-  
beleeuers.

Exo. 24. 7.

1. Sam. 15.

Rom. 6. 16

Mor. 23. 37

Rom. 8. 7.

Fourthly, *Obedience to God,* (wh  
is 1. a voluntarie subiecton of min  
heart to him. 2. to harken to his vo  
and will. 3. to doe it in that man  
and to that end which hee appoynt  
is not in an vnbeleeuers. 1. vnbel  
22. in it selfe is disobedience, as befor  
noted. 2. the fault is specially in  
17. will, not choosing God and his l

*ye would not,* is the occasion, my p  
*would not harken to me,* Psal. 81.  
The wisdom of the flesh cannot be  
iect to Gods lawe, the carnall m  
two waies for the diuell, to fulfil  
wills, 1. of the flesh, 2. of the m  
Ephe. 2. 3. their generall note is,  
dren of disobedience. Ephe. 5. 6.

ants of sinne, free free from righteous- Rom. 6. 20.  
esse, neuer had so much as in heart,  
true righteousness, their mindes are  
et in euill workes. Col. 1. 21.

Faith is the mother of obedience  
working by loue, thereby we receiue Gal. 5. 6.  
the spirit, to the renewing of our na-  
ture, Iohn. 7. 39. our new birth, Iohn.  
12. 13. and leading in the way that  
called holy wherein the redeemed  
walke, there is wrought an holy agre-  
ment betweene our nature as it is new  
and Gods law whereby we delight in Rom. 7. 22  
and the Commandement is grieuous.  
Iohn. 5. 3. The faith of Gods mer-  
ces moueth vs to giue our selues to  
his seruice as an offering of thanke-  
nesse. Rom. 12. 1. 2. and impells  
by the loue of Christ, to liue no lon-  
ger to our selues, but to him that dyed 2. Cor. 5. 14  
for vs, and rose againe; to die to our  
sins, and to liue to him.

Obedience also proceedeth from our  
acknowledging, & withall dimission  
of mind reuerencing God for our  
good, wherby we are prompt, & rea-  
dy to obey him, counting it iust to  
do so, because of his authority ouer vs Psal. 45. 10  
II.

## 26 Some helpes to Faith.

in all things.

Patience  
is not in  
an Infidell

*Psa. 44.*

*Ieb. 1.*

Fiftly, Patience vnder affliction cannot be in an vnbeleeuers, for, by Patience we 1. rest in the will of God, and abide with him in his way. *Psal. 39. 9. Lamen. 3. 28. He sitteth alone and keepeth silence, because he hath borne it upon him. 2. we possess our soules, Luk. 21. 19. gouerne them with the power of the spirit, that the tribulations infringe not our inward peace. yea wee finde matter of ioy in the same, and enioy a blessed life, keeping our soules to eternall life. 3. we giue glory to God, & blesse him by acknowledging his hand, & his authority over vs and ours. 1. *Sam. 3. 18. his way is righteousnesse, and goodnesse. 2. Sam. 16. 10. for the Lord hath denied him, who dare then say, when he hath thus done so? it may be that the Lord will looke upon mine affliction, and make it good for his cursing this day.**

To serue God thus, is not in an vnbeleener, for Patience comes of Faith and Hope, and so are set together as mother and daughter. 1. *Thy 1. 3. The Patience of your hope. 2. d*



*Some helpes to Faith.* 27

4. your Patience and your Faith in  
your tribulations, &c. The elders  
Faith and Patience are said to in- Heb. 6.12  
erit the promise, 2. Christin Pa-  
ience is reckoned among the fruits of  
ods spirit, who workes it by infusi- Gal. 5.22  
of the habituall grace, and go-  
ernes the soule so habited by the in-  
welling of the same spirit, that it  
th a perfect worke vnto intirenesse.  
m. 1. 4. for holding parts of holines  
d for continuing therein to the  
nd; Patience is thus needefull, that  
ee may continue in well doing. Rom.  
7. and that in patience of the good  
rke, hauing done the will of God, we  
y inherit the Promises. Heb. 10. 36.  
ondly, Patience is brought by the  
it into act, First by meditation and  
plication of Gods giuing of his son  
vs, and all things with him, for  
is the pledge of all promises in  
. om they are all yea and Amen. And 2. Cor. 1.20  
n that gift wee are armed both a-  
s oft feare of euill, nothing can hurt  
et who can be against vs? for God is  
1. vs, & also with hope of all things  
. 2. d for vs to receiue, hee hath giuen Rom. 8.32



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*vs his Sonne, how shall he not with  
 giue vs all things also. Secondly,  
 tience is brought to act by medita  
 Psa.91.15 of his promises: as 1. of his prese  
 with vs in trouble. 2. of moderat  
 1.Cor.10. the temptation to our strength, tha  
 13. shall be able to beare it. 3. of giuin  
 issue, 4. of working our present go  
 furthering our holines, our gaine in  
 Esay.27.9. inner man. 5. Promoting our fir  
 Heb.12.10 glory. 2.Cor. 4. 16. 17.*

Thirdly, *Patience* proceedes fr  
*Humility*, considering what our  
 come to. 2. Sam. 15. 26. *Leui*  
 26. 41.

Fourthly, it is much furthered  
 a good conscience, which is a fir  
 supporter in tribulation, not onely  
 1ohb.27.5. to quietnesse of minde, but to reio  
 6. ing in heart, a continuall feast.  
 Pro.15.15

Unbeliefe hath either senselesse  
 piditie Ier. 5. 3. or hardening, and  
 king the courage starke and stil  
 indure the vttermost, as *Pharo*  
 a counterfeit humiliation, whe  
 men in trouble flatter God to ge  
 of his hands, as *Ahab*, and those  
 elites. Psal. 78. 36. 37. of such

complaines. *Hos. 7. 13. Though I haue deemed them, yet they speake lyes against me*: and if God ease them not their owne time which they set, then their pride opens their mouth against God vnto stout words, *Isay. 8. 3. Mal. 3. 13. 14. and their hearts set against the Lord. Pro. 19. 3.*

Sixtly, *Prayer* (an action of the heart, wherein we acknowledging God the author of all goodnesse, the giuer of every good and perfect gift, inforce the powers of our soules to doe any immediate seruice to him, to bring forward his decrees into execution) cannot be rightly performed by any vnbelieuer; for 1. it requires Faith, the onelie of Gods essence & power, & of his loue and good will to vs to keepe our persons, and receiue our prayers. 2. *Prayer* must be by the holy Ghost. *Rom. 8. 26. 27. Iude. 5. 20. 3. requires an upright person, Pro. 15. 1. worshiper of God, that doth his will. Psal. 9. 31. Iohn. 15. 7. 4. It needes* smoke of incense, the odour of Christs sacrifice. *Rene. 8. 4. 5. It requires Humilitie and povertie of Spirit.*

*Rene. 16. 9*

*Prayer cannot well be made by an vnbelieuer.*

*Marke 11. 24.*

*Rom. 10. 14.*

*Heb. 11. 6*

*Iames. 1. 6.*

# 30 Some helpes to Faith.

rit. Rene. 8. 4. 6. Prayer needes help  
whereby adhering to the Lords govt  
nesse wee waite constantly vpon him  
for his helpe. *Psal. 37. 4. 7. 7.* It  
quires Charitie, in *forgiuing* offences  
against vs. *Mark. 11. 25.* and that  
it a note of saluation. *Joel. 2. 32.* *What*  
*is farre from the wicked. Psal. 119.*  
*155.*

Infidells  
cannot  
giue God  
thanks  
well.

*Psal. 144.*  
*15.*  
*Pf. 118. 28*  
*Psal. 30. 4.*

Seauenthy, Thanksgiuing, or *Sacra*  
*cing praise to God*, cannot be right  
performed by an vnbeleeuer, for it  
requires an heart affected with this,  
boue all benefits, that *the Lord is a* fi  
*God*; it goeth thus, *Thou art my God*  
*& I will thanke thee*: thus they with  
wont to giue thanks before the Lord  
the testimonie of Gods presence w<sup>th</sup>  
his people. 2. It must be done with  
of the loue of God to vs in the bill  
fits, as pledges of more to comen;  
the *vallie of Achor* giuen the *Israe*  
for a *dore of hope*. *Hos. 2. 15.* *py*  
must be with *reioycing and pleasur*  
the *duties*. *Pf. 107. 22. 4.* with cory  
craton of our selues, and that work  
wee haue to the Lord to *glorifie* th  
*Psal. 50. 23. Psal. 116. 12. 13.* els



the meditation of Christ offered  
vnto acceptation.

1. Pet. 2. 5.

Vnbeleeuers, though formally they  
may giue thanks, conuincd that all  
is from God, or caried by pride  
in their preferment before other men  
in the gifts of God, *as the Pharisee*; Luk. 18. 10  
Let 1. they are more in prayers then  
prayfes. Lnk. 17. 16. 17. of ten  
that ioyned in petition, *but one retur-*  
*ned to giue thanks.* 2. they cannot  
truly giue thanks for spirituall bene-  
fits, which are giuen onelie in Christ  
to such as beleue in him: 3. nor for  
temporall benefits freely feelingly  
with loue of the dutie, with tast of  
Ands loue, and delight in him, As a  
iudge, feasting a malefactor by the  
thy, whome he hath condemned and  
the ball hang, gets but hartlesse thanks of  
men; so God for his bountie to an vn-  
beleuer, *who still feares that he will de-*  
*py him after he hath done him good.*

106. 27.

Sixtly, vnbeliefe disables a man to  
every good worke, hee turnes all his  
workes into sinne, that hath not liuely  
faith, for 1. without faith we are in-  
3. els; and without it, it is impossible

Infidelity

disables

vnto

good

workes.



## 32 *Some helpes to Faith.*

to please God. Heb. 11. 6. *whatsoever work is not of Faith is sinne.* Rom. 14. 23. *when onelie when a man is not perswaded of the lawfulnessse of his action, and doth it: but when hee beleeueth that he is accepted of God in Christ and his action in it selfe lawfull, and cloathed with due circumstance, as in eating any kind of meate fit for the nourishment of the bodie, if hee be perswaded in his conscience that it is of Christ of whom he is a member, he hath title and right to it, he sinne not in his eating.* 2. by infidelity we are alienated from Christ, and without his vertue we doe nothing acceptable to God in his sight, as the *branch brings forth fruit unlesse it abides in the vine.* I. Cor. 15. 4. 5. as is our spirit, nature or principle, out of which wee worke, and our worke; *Wickednesse proceedeth from the wicked.* I. Sam. 24. 14. *No euill tree cannet bring forth good fruit.* Mat. 7. 18. *all the workes of an hypocrite beleeuer (a man not in grace) euere religious workes are sinne, so as there is no mixture of true goodnesse in them.* Hagg. 2. 15. *they are quicke*

orkes, 1. because they come from  
 en spiritually dead. 2. because they  
 e vnto death, by abuse of good mat-  
 r, thorough peruerse affection, vn-  
 ends not allowed or appoynted by  
 God: when men are in Christ, they  
 ust repent of their false manner of  
 oing those workes which for matter  
 e vnreprovable. *Paul counted them  
 esse and dung. Phil. 3. 8.* yet God  
 tits some difference betweene them  
 ld such workes, as are sinnes of their  
 eatter and kind, in rewards here, and  
 edesse punishment hereafter.

e Thus for the sinne by vnbeleefe, now  
 g the miserie by it.

g 1. An vnbeleeuer remaines vnder  
 le iudgement of God euen in that,  
 pat hee beleeueth not, nor can beleue  
 any inherent power. *Rom. 11. 32.*  
*eed hath shut vp all in vnbeliefe: it is*  
*woefull imprisonment.*

l f 2. Vnbeliefe holds a man vnder the  
 anor of the law, to such there is no  
 ueracy to pardon the least want of  
 stodnesse in nature, or omission of a-  
 ess duty of inward or outward action  
 required: Hee that beleeueth not in

# 34 *Some helpes to Faith.*

*Gal. 4. 4.*

Christ (who submitted himselfe to the law willingly, whereunto otherwise he was no debter, being Lord of the Law that he might *redeeme them* *who were under the law*) is under the law as it requires perfect obedience, the exact righteousnesse vnto the least letter or title, & that by his owne strenis which because it is impossible, *beateth without mercy.* *Gal. 5. 3.*

*Rom. 7. 13.*

3 Vnbeliefe holds him vnder the irritation of the law, the more it *irritates* *reueales* sinne, the more corrupt nature, lusts and strives to doe it. *Rom. 5.* *original* not onely by setting sinne before the eyes of the sinner that hee is constrained dayly to discerne his damnable preparation, but the will of God appointing, he tramples it for his lust, he despiseth the authoritie and maiesty of the lawgiuer; and by this applying of law to lust, originall sinne for men with actual sinne, that sinne comes out of measure sinfull by doing Commandement, and workes all manner of concupiscence. *Rom. 7. 8.* one keep the vertue of Christ in vs by faith and consent vnto, and delight in the pre-



4. It holdes a man vnder the Co-  
tion of the law, hee loueth not the  
od which the law commandeth :  
*the law is not in his heart* ; it is so only  
ith them that by faith in Christ are  
the new couenant, *Heb. 8. 10.* Hee  
teth not sinne as the law forbids it,  
is that which the spirit of God hath  
ted euill men of, they *hate the good,*  
*they loue the euill. Mich. 3. 2. Psalme*  
*1. 4. He sets himselfe vpon a way*  
*that is not good , and doth not abhoare*  
*ill,* the whippe and wages specialie  
bridlie, are his motiues : the law  
is added, *because of transgressions,*  
then to the *lawlesse and disobedient,* *Gal. 3. 19.*  
that they who are not willingly sub- *1. Tim. 1. 9*  
pt, might by terrors and promises  
the law, forbear some euill which  
they hate not , and doe some good  
which they loue not , bee held vn-  
der some kind of moralitie, refrained  
from what their disposition is vnto,  
by dogge from the meate hee desires  
under the holding of a cudgell ouer him,  
kept from biting by tying vp, or a  
chained vp from praying, yet  
helpes his nature still : hee cannot o-  
bey



# 36 *Some helpes to Faith.*

they cheerefully and from the heart  
he is in the flesh & cannot please God

5 An vnbeleueer whilst he so con-  
tinues, is kept vnder the malediction  
of the law, hee is vnder the curse but  
is bound in a bondage, to feare cast  
curse, whither it bee writteu orn,  
written in Gods booke, cursed is he  
in his blessings, *the prosperitie of foat*  
*Pro. 1.32. destroyeth them. I will curse your land*  
*sings: saith the Lord, Mala. 2.2. Igh*  
*I haue cursed them already; so all*  
his crosses, they purge not their sinne  
but stirre theit corruption: hee h4  
euill of good, and euill of euill, n,  
turnes to his hurt, it shuts out the gate  
of most excellent meanes, and maer  
*Heb. 4.2. Christ vnprofitable to him. Gal. 3.1*  
because he is not of the faith of Ieliu  
*Marke. 6.5* hee is made impotent (in a sort) to  
great workes by meanes of vnbelieve  
in respect of his ordinate power  
though in his absolute power hee  
doe whatsoeuer he will, it is to  
according to their faith.

6 Vnbeliefe in such as liue vnder  
the Gospell, increaseth their miserie  
aboue others to whom that word

valuation was neuer sent ; indignation  
 and wrath , tribulation and anguish  
 shall be vpon euery soule that workes e-  
 ill, but to the Iew first. Rom. 2. 9. the  
 abuse of his dignitie and preferment,  
 casts him iuto the deeper condemnati-  
 on, as Capernaum lifted to heauen shall Mat. 11.  
 be cast downe into hell. This is condem- 23.  
 nation, that light is come into the world,  
 but men loue darkenesse rather then  
 light. Iohn. 3. 19. To whom much is  
 giuen, of him shall much bee required : Luke. 12.  
 for Christ is to the ruin of many. Luk. 2. 48.  
 44. They haue a double condemnati-  
 on, one from the Law, which they  
 gaue broken , wherein Christ found  
 them: another from the Gospell, for  
 not receiuing Christ with the offered  
 deliuerance by him. Iohn 12. 48. the  
 word that I haue spoken shall iudge  
 them at the last day : They stumble at  
 the stumbling stone, and are broken, it  
 wills vpon them, and grindes them to  
 powder ; a malefactor dyeth by the  
 law iustlie, hee hath deserued death,  
 but if hee haue the offer of the Kings  
 pardon and refule it, he istwice guilt-  
 y of his owne death : such mens  
 iudge-

# 38 *Some helpes to Faith.*

iudgement beginnes here in spiritue  
 plagues, *Ioh. 12. 39. they could not*  
*beleene, &c. Iohn 15. 6. Hee that believeth*  
*not in me* (sayth our Sauour) *shall be*  
*cast forth as a branch and wither. Re*  
*and men gather them, &c. Rom. 11. 25.*  
 9. 10. their eyes are darkened, so  
 they see not, and their backs bowed  
 downe alway, they that would not  
 see, shall not see; they that would not  
 beleene, now shall not beleene; at last  
 comes their vtter destruction, darten  
 nation in hell, and lesse tollerable than  
 that of *Sodome and Gomorrah.*

*Mat. 10.*

23. Thus much of the necessitie  
 faith, some inducement it may bee  
 beleene, to looke into the blessednesse  
 of beleeuing, *blessed is shee that*  
*beleeueth; beleeuers are blessed about*  
 ther people, it may be said of them  
*Moses said of Israel, with admirati*

*Luk. 1. 45.*

*Deu. 33. 29* *Happie art thou, O Israell, who is*  
*unto thee; O people saved by the Lo*  
*&c.* Their faith makes them per  
 fectors of true felicitie, they are ble  
 ssed with faithfull *Abraham*, though the  
 faith be not so strong as his was, yet  
 its alike precious. 2. *Pet. 1. 1.*



ue the same *bleffing* with him. *Gal.*  
9. 14. but of this blessednesse of  
e beleeuers more after, in that what  
ith receiueth, &c.

Resolue then to obey the Gospell,  
d that speedily, while the time of  
eptation, and the day of saluation  
God commands you to receiue his  
ne, promisetht mercy to euery one  
at beleeuers in him, dispute not a-  
gainst his faithfull and true sayings,  
then not to the deuill, and your owne  
small wisdom, mattering and ob-  
sting thus.

*Obiection. 1.*

Who am I? or what is my wor-  
nesse that I should conceiue of God  
that he so respected me as to giue his  
ne, and with him so great happi-  
nesse for me? I doe not beleue it.

*Answer.*

First, there was neuer man wor-  
ie of such fauour, for the opening of *Reue. 5. 3.*  
sealed booke (the bare foreknow-  
ge of things to come) found no  
an liuing or dead worthy of it, but  
onely

onely Christ, whom then shall we  
great loue and gift of loue find w  
thie of it in himsele?

Secondly, this commendeth the  
grace of God, that hee was so  
from making the respect of our  
thinesse to turne his minde to  
vs, that *when wee were of no strengthe*  
*meere enemies, sinners, and vngodly*  
prouided the merit of his sonne  
*John. 3. 16.* vs: His loue is set before the  
his sonne, to declare the freenesse  
the benefit; wee bring nothing  
our needinesse, emptinesse, and  
thingnesse, wee are onlie receiuent,  
Christ with his blessing, and of  
also whereby to receiue him, it  
*faith that it might be of grace.* For  
io herein God hath manifested,  
made certaine his loue. *1. Iohn 4.*

Thirdly, the holy seruants of  
notwithstanding their owne vn  
thinesse which they freely confesse  
uen to the very least of all the me  
and truth which they receiued  
beleueed and humbly claymed  
promise with this reason: *thou*  
*unto me returne into thy countrie,*

I will doe thee good. Gen.  
 9. 10. 11. Thus did Iacob, and so  
 said, Who am I O Lord God, and  
 what is mine house, that thou hast  
 brought me hitherto? and this was yet  
 a small thing in thy sight, O Lord God  
 therefore thou hast spoken of thy servants  
 for a long while, but doth this ap-  
 pertain to man O Lord God? thou hast  
 revealed unto thy servant, saying, I will  
 build thee an house, therefore haue I  
 should to pray this prayer before thee:  
 thou art God, and thy workes bee true,  
 thou hast told this goodnesse to the ser-  
 vant, let the house of thy servant bee  
 blessed for euer with thy blessing. 2.  
 m. 7. 18. 29. They pray him to  
 performe his promise for his owne Dan. 9. 19.  
 sake, and he hath sayd, that hee will  
 take away our iniquities, and so doe vs  
 good for his owne sake, Isay. 43. 25.  
 and thus shall they know that he is the  
 Lord, when he hath respect vnto them  
 for his names sake, and not after their  
 corrupt workes. Eze. 20. 44.  
 Fourthly, he that is not worthie of  
 so great mercie hee receiues, may in  
 respect of his receiuing of it, be conu-  
 ted



ted *worthy* as in the receiuing of Ch w  
 in the Sacrament, some are sayd in  
*receiue worthilie*, so in the word is  
 ched, in comparison of others, men  
 are sayd to be *worthie*: so as the ch  
 sing of peace shall *remaine with* h, l  
*Math. 10. 13.* which is, when t  
 ing sensible of their sinne and ted  
 rie, they willingly imbrace the e v  
 of peace which others reiect; Th  
 no man by any inherent worthin  
 be *worthie* of the world to come, is a  
 resurrection from the dead, the billi  
 dome of heauen; yet God counts lat  
*worthie*, when they imbrace the mi  
 of it, & will not for any troubles ich  
 they suffer, *cast away their confide g*  
*nor forsake the promise, Luk. 20. or*  
*2. Thes. 1. 5.* God accepts the  
*worthie*, as he reiects them as v  
*thie* that reiect his grace, for thi  
 ceptation and countiug *worthie*,  
 Lord Iesus Christ teacheth vs to  
*pray continually, that ye may be con*  
*worthie to escape all these things*  
*shall come to passe. Luke 21. 36.* v fe  
 any man receiueth Christ by faith  
 receiueth his merit with him, is at

*Mat. 22. 8.*

*Act. 13. 46*

ed with his righteoufnesse, which  
and imputes to him as his owne, and  
is *worthie* in Gods account of the  
menly glorie. *Reue. 3. 4.* cloathed  
with Christ whom he hath put on by  
th, he is presented blamelesse in the  
ht of God, that then you may bee  
ed in conleience that being in your  
e vnworthie, you shall be counted  
rthie, you must turne away your  
s from your selfe, & behold Christ  
is alone, on whose worthinesse the  
illing of the promises depends, the  
rlasting couenant (containing the  
emises) is founded in his blood, by  
ich he purchased his Church, and  
ie *great shepheard of the sheepe*, the  
or of which blood is continual, &  
en fruit as if it did still flow or run

*Obiection. 2.*

he presumption of a bidden guest,  
ang downe at the wedding feast  
hout a wedding garment, was found *Mat. 22.*  
v feare fullie punished, confide - 12.  
ly my no goodnesse, and with all my  
at sinfulness I feare to meddle; hu-  
militie

militie it seemes to hold me back  
was blamed, not for sitting down  
for comming in.

*Answer.*

First, it was not his fault to  
in, seeing he was bidden, but th  
honoured not the wedding w  
wedding garment as the other g  
the scope is, to declare that it is  
nough to haue an outward calling  
thereby a roome among beleeu  
their outward Communion  
things, but that men must with  
faith in Christ, iustified by the  
tatiō of his righteousness, & re  
by the holy Ghost according to  
mage answere their calling  
Christ, otherwise if they co  
themselves, and bee pleased  
vaine title of faith, that cloathes  
not inwardlie with righteous  
they shall bee cast out, and sepa  
vnto hell torments.

Secondly, it is not presumption  
true humilitie, to accept Gods  
ous offer of his sonne with the  
sing for which he is sent, what



*Some helpes to Faith.* 45

and pronounceth to please him, doe  
approoue, *submit your selfe to God,* *1am. 4.7.*  
in his worke giue your selfe no  
partie to iudge what is meet; let his  
commandement suffice you, and con-  
sider 1. the correction of such as by a  
lack of modestie and humbleness de-  
ceiued by their mind, stucke at things  
which they were called: *John Bap-* *Mat. 3.13.*  
*would haue put Christ from the*  
*baptism, vnto which hee offered*  
*himselfe, and vnto which hee came*  
*many miles. Peter refused Christs*  
*to wash his feete renounced it,* *1oh. 13.6.8*  
*thou shalt neuer wash my feet: both of*  
*them saw their error, and submitted.*  
Consider there is a carnall *humbleness*  
*of minde* which may spoyle a man  
his soule. *Collos. 2.18.23.* 3. know  
you be fittest for Christ when wee be  
condemned and haue conscience of sins,  
when seeing our spirituall miserie  
aspire to his grace, which he giues  
us *be humble. 1. Pet. 5. 5.*  
Hardly, great things be seeme the  
great God, wee are to consider, not  
our meetnesse to receiue, as what  
seemes his greatnesse to giue, wee  
yeeld

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yeeld to it in mens bestowal  
 their fauours: for 1. he as soueraine  
 Lord, workes all according to the  
 sell of his will. *Ephe. 1.* And  
 Pro. 16.4. prayse of his glorious grace, he  
 Mat. 20. all thinges for himselfe, and  
 15. what he will with his owne; hee,  
 many times the most vnlikeli  
 1. 28. 1 that no flesh might glorie, t  
 fore him, ver. 29. 2. to declare  
 is meerely of his own grace and by  
 cie. 3. that his calling might  
 with the humilitie of the crosse  
 shall stop euery, mouth who hateth  
 him first. *Ro. 11. 35.* 2. he suffer  
 ny of his elect to fall into great  
 and of his goodnesse disposeth it  
 their imbracing of their calling  
 offer of mercie with more desir  
 estimation of his grace, publican  
 Mat. 21. harlots iustified God, when the So  
 31. and Pharises despised his couns  
 Luke. 7. 29 gainst themselves: some with  
 30 strange terror & consternation  
 notice of their finnes when God  
 Acts. 2. 37. them; as Paul and the Iewes, pr  
 in their hearts: others with more  
 passe in the birth as Mathew, yet

a loue and ioyfull sence of mercy,  
e declared in his great feast for  
st. 2. And being called, G O D  
es them to doe thinges with  
ager impulsion of loue, as *Mary,*  
*loued much for much forgiven.*  
e, 7. 47. 3. hee makes them to  
d as patternes of his abounding *1. Tim. 1.*  
e, to preuent their diffidence that *16.*  
re Gods mercy and grace, but dis-  
t by the number and greatnesse of  
r sinnes.

fourthly, number or greatnesse of  
es, are not barres in all to shutt  
Gods mercies in Christ, either  
orgiuenesse, or healing of nature:  
may be resembled by the sea (in  
h Gods great workes are seene)  
h flowes to the couering not on-  
f sands, but also of rockes, it is  
the law entred in that sinne might  
nd, neuerthelesse where sinne aboun-  
there grace abounded much more.  
5. 20. Sinne abounds by the law,  
becomes out of measure sinfull by  
Commandment. 1. in that our  
upt nature is contrarie to the law,  
cannot bee subiect to it, so the  
more



*Rom. 7.*

more wee are forbidden to sinne  
 more we follow it: it takes occasion  
 the commandement to worke in  
 manner of concupiscence. The  
 we are called vpon for holy dutie  
 more our will obstinates it  
 gainst them. 2. In that hauing  
 the law, we doe not therefore  
 transgresse it, but cast the authoritie  
 of God out of our conscience,  
 our lust trample the will of God  
 our feet, as it were diminish  
 maiestie of God. 3. as the law  
 leth sinne that wee by the know  
 of it see our transgressions to a  
 4. as it manifests the wrath  
 according to the measure of our  
 and fills vs with terror of the  
 euen of the damnation of hell  
 rable to our transgressions,  
 magnifieth the grace of God,  
 doth not onelie ouerpasse the  
 of sinne, but euen swallowes it  
 onelie is equall to all our sinne  
 infinitely exceeds them. That  
 gracious imputation of the righte  
 nes of Christ, & the mercy of the  
 is set out by that, it is abundan

excellent, reacheth to the heavens,  
great as the height of heaven is above  
earth, and he is called the father of  
species. 2. Cor. 1. 3. not onelie be-  
cause mercy is bread in his bosom, and  
the mercie in the creature is from  
him, but that he is most mercifull, he  
forgets our sinnes, but he cannot for-  
get to be mercifull, in wrath hee re-  
members mercy, for mercy pleaseth him,  
his delight is in them that attend  
his mercie. Psal. 147. 11. It is  
hee must bee iust in the forgiue-  
ment of sinnes, therefore hath hee  
sent his sonne for reconciliation thro-  
ugh faith in his blood; his death was  
obedience to his father, vpon him  
made all our sinnes to meet, as was  
ordained in the scape goat, ouer which  
he confessed all the iniquities of the  
children of Israel, and all their trespases  
in all their sinnes, putting them  
on the head of the goate, and so sent  
him away (by the hand of a man appoin-  
ted) into the wilderness, bearing vpon  
him all their iniquities, into the land  
not inhabited, that the sinnes and the  
curse might not reside among Gods  
people.

Psa. 103.  
11.

Psa. 77. 9.  
Heb. 3. 2.  
Mich. 7. 18

Leue. 16.  
21. 22.

people: so Isay prophesied, hee  
counted with the transgressors, and  
bare the finnes of many. Isay 53.6.

Thus the Apostles teach, our old  
was crucified with him. Rom. 6.6.

sent his sonne in the similitude of sinne

Rom. 8.3. flesh, and for sinne, condemned sinne  
the flesh: he made him to bee sinne  
us, which knew no sinne, that we should  
be made the righteousness of God

2. Cor. 5. 21 him: who his owne selfe bare our sinne

1. Pet. 2. 24 in his bodie on the tree, & by his stripes  
(or wailes) wee are healed, hee gave  
himselfe a ransom for all men, an

1. Tim. 2. 6. swerable price bearing the wrath

God in equall value to all our sinne

He hath redeemed us from the curse

the law, being made a curse for

Gal. 3. 13.

All haue sinned, and are depriv

the glory of God, Rom. 3. 22. but

that is Lord ouer all is rich vnto all

call vpon him: there is no difference

tweene Iewes by nature, & sinners of

Rom. 10.

12.

Gentiles. Be it ten thousand tall

that we owe, five hundred or fifty pe

hee forgiveth the whole debt. Mat. 10.

18. 24. 32. Luke 7. 41. 42. He



For Christs sake who (as our suretie)  
 came indebted to Gods iustice for  
 and bare all the wrath of God, the  
 curses of the law which any of our sins  
 deserued euen to the least, as it is sayd,  
 Cursed is hee that continueth not in all  
 things that are written in the booke of  
 the Law to doe them. Gal. 3. 10. So  
 Christ made full satisfaction to God  
 for vs, hee counts that hee hath no  
 wrong by vs, but that wee are iust,  
 cleare, not guiltie, he seeth no transgres- Num. 23.  
 sions in vs (when we are in his sonne  
 by faith,) hee puts away his anger, and Hos. 14. 15  
 kisses vs freely, euen with the same loue  
 wherewith he loueth him. Iohn. 17. 23.  
 His sacrifice for vs to God, was of Eph. 5. 2.  
 a sweete smelling sauour.

1. For his innocencie, as a lambe  
 without spot, he offered himselfe with-  
 out spot: the iust for the vniust.

2. For his infinite loue, which pas-  
 ses knowledge, his loue to his father  
 Iohn. 14. 31. and to vs, he loued vs so  
 as to preferre our safetie before his  
 owne life, therefore his father loneth  
 him. Iohn. 10. 17.

3. For his obedience, though hee

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were the sonne, yet learned he obedience by the things which he suffered. Heb. 8. Loe I come to doe thy will O God, the which will we are sanctified, euen the offering of the bodie of Iesus Christ once. Heb. 10. 9. 10.

4 For his person, both God and man, he offered himselfe by his eternall spirit vnto God, He. 9. 14. God did purchase the Church with his blood. Act. 20. 28. The blood of Iesus Christ sonne clenseth vs from all sinne. 1. 1. 7.

So wee neede not feare of Gods wrath, or any punishment to come to torment our soules. beleeuing in Christ all sinnes shall bee forgiven vnto vs euen the blasphemies wherewith we haue blasphemed. Mar. 3. 28. Christ appointed forgiveness of sinnes to bee preached in his name, without distinction of sinnes many or few, great or small. **G O D S** people haue bene encouraged to follow the Lord notwithstanding their great sinnes because he is a gracious God, and to set vpon the formation of great sin, on this ground there is hope in Israel concerning the

Link 4.45

1.Sam.12.

20.22.

then that God would receiue them  
by mercy. *Ezra. 10. 2.*

Fiftly, God inuites to his feast, sin-  
ners of vilest sort, such as are as mi-  
serable in soule as they are in body ;  
that by *high waies and hedges*, Church *Mat. 22. 9.*  
orches or any meetings (to make their *Luk. 14. 23*  
duantage,) shew and offer to pittie,  
places gnawne, eyes, noses, and mem-  
bers eaten with rottennesse. The ser-  
uants sent to call the guests gathered  
together all that euer they found both  
good and bad to furnish the wedding  
with guests : it is not to be thought  
that a begger should be punished for  
coming to the wedding in ragges,  
being called, neither is it here handled  
whence the wedding garment is had,  
God finds vs in our *nakednesse, blood,* *Ezech. 16.*  
and *filthinesse*, but such as trulie yeeld *5. 6. 7.*  
him, and obey his calling : he doth  
the louing father of the prodigall  
sonne (now come to himselfe, and  
turned to his father) command the  
bathing of vs with *the best robe*, a-  
orning vs with iewels, *Isay 61. 10.* *Luk. 15. 22*  
My soule shall be ioyfull in my God : for  
he hath cloathed me with the garments



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of saluation, and couered me with the  
robe of righteousness: hee hath decked  
mee like a bridegroom and as a bride  
girdeth her selfe with her iewells, *Reu. 19. 7.*

There is to such double calling  
thing the righteousness of the Saint  
imputed righteousness & imparted  
Come to Christ, beleeue in him, receiue him, he shall be your cloath  
and ornament, the holy and blessed  
Trinitie shall make for you, iewels  
gold with studds of siluer, you shall be  
decked vnto admiratiō, that Queene  
shall thinke their worldly glorie  
thing to that is put vpon you: *W. 1. 10.*  
Shee that comes out of the wilderne  
ioyne her selfe to her welbeloued,  
lookes forth as the morning, faire as the  
Moone, pure as the Sunne, *Can. 1. 10.*

9. and 8. 5.

*Obiectiō. 3.*

Redemption by Christ is not  
uerfall, though hee haue redeemed  
people to himselfe out of all nations  
and kindred, and people, and tongue  
yet not euery perticular person.

e bought some from the earth, from  
 en to be the first fruits unto God, and *Reue. 14.*  
 the lambe. 2. Gods purpose limits *3.4.*  
 his shewing of mercy. *Rom. 8. 28.*  
 calling is retrained to his purpose. *Rom. 9. 11.*  
 hat the purpose of God might remaine  
 according to election not by workes,  
 ut by him that calleth. Christ came to  
 or the will of his fathers, which *Ioh. 6. 37.*  
 e expresteth to be, to loose nothing of *Ioh. 17. 2.*  
 at which is given him, to giue eternall  
 life to all them which his father hath  
 enen him; That internall teaching or  
 effectuall revealing of sauing truth is  
 uen to some, and not to others, is  
 scribed to the pleasure of God. *Mat.*  
*21. 25. 26.* hee gaue his life for his  
 sheepe. *John 10. 15.* and sayth expres-  
 of some, you are not of my sheepe.  
*verse. 26.* he dyed, to gather together  
 one, the children of God that were  
 attered, because the chidren were per-  
 kers of flesh and blood, hee also him-  
 self likewise tooke part with them, that *Heb. 2. 14.*  
 might destroy thorough death, him  
 at had the power of death, that is the  
 uell &c. but hee did not pray, nor  
 eake a good word to his father for

*Job. 17. 9.* the world : his intercession was founded on the merit of his sacrifice, he is our aduocate with the father, he is the propitiation for our sinnes. 1. Ioh. 2. 12. these two parts of his office must not bee disioyned, they are one extent, he died for no more than he prayed for, how shall I know that Iesus Christ gaue himselfe for us according to the will of God that he may stay vpon him?

*Answer.*

First, he prayed for all that shall leue in him, therefore he died for the world. The scripture hath concluded all ungodliness in this sinne, that the promise by the faith of Iesus Christ should bee giuen to them that beleene: he dyed for the children of God, we are all the children of God by faith: faith is peculiar to the people of Christ, 1. Iohn 10. 26. the elect of God, Tit. 1. 1. it depends vpon election to life, Act. 13. 48. Faith is comming to Christ for life, none come to him but such as his father draweth: he draweth none but such as hee



efore giuen him, the *election* obtaines  
where the rest are hardened. *Rom.*  
1. 7.

Yeeld your selfe to beleue in Christ  
at Gods comandement, and you haue  
cleare resolution whereby you may  
say, he loued mee and gaue himselfe for  
me. *Gal.* 2. 20.

Secondly, *Suspition* groundlesse a-  
rising of a certaine preiudice, & incli-  
ning a man to the worst part, if it bee  
out towards man, is sinne. *1. Tim.* 6. 4.  
*Acts* 2. 13. *Charitie* is not suspicious,  
thinkes not euill, beleueneth al things, in- *1. Cor.* 13.  
terprets noubtfull thinges in the best 5. 7.  
part, it standes not vpon it, to gather  
together coniectures of the contrary.  
To haue God in suspiciō, when he cales  
me to receiue his grace in Christ Ie-  
sus, is much more sinfull, both for in-  
urie offered therein vnto God, in not  
believing to his truth, and hurt to my *1ohn.* 3. 33.  
selfe, as before hath beene shewed in  
the euill of vnbeliefe. God hath pro-  
vided against putting of such stum-  
bling blockes to a mans selfe: Let  
at the sonne of the stranger that is ioy-  
ed to the Lord, speake and say, surely  
the

the Lord hath seperated mee from  
people, &c. whoſoeuer loues the name  
the Lord, and to bee his ſervant, and  
will take hold of his Covenant, he hath  
aſſurance giuen him of acceptance  
with God, and that he ſhall haue  
full experience thereof in the houſe  
God. *Iſay 56. 3. 7.*

The ſpirit of God makes no per-  
ſuaſion to man of his reprobation, nor  
he doth of his election, neither can  
man gather it from ſinne of nature or  
aſſection, internall or externall. Where  
Chriſt is had in reuerence, and the  
ſpirit of grace is not diſpiſed, *Heb. 10.*  
*29.* the vnpardoned ſinne is noted  
that, they crucifie Chriſt againe, and  
make a mocke of him, *Heb. 6. 6.* They  
perish either by full deſpaire, or  
licious and obſtinate caſting aſide  
Chriſt, trampling him vnder their  
feete, counting his blood common  
ſuch God giues no repentance to  
they might beleue: ſuch wickedneſſe  
hath in it 1. hatred of Chriſt, 2. ob-  
ſtinate malice, 3. pertinacie of per-  
turned away for euer from that truth  
wholie. 4. againſt their conſcience

justifying that they ought not to doe  
me, and accusing for so doing, they  
have seene and hated both me and my father. *Ioh. 15. 29.*  
Iohn. 8. 45. because I tell the  
truth ye beleene me not.

If an Angell should pronounce your  
damnation, you should suspect him  
for a lying spirit, if you knew an An-  
gell from heauen to say, you shall bee  
damned, you are to beleene him no  
further then vnder this condition, if  
you beleene not in Christ Iesus, if  
you repent not towards God. The  
written word, in the true sense  
knowne, is to be rested in, aboue the  
testimonie of an angell from heauen,  
because it is the voyce of God whose  
Truth is immutable: Peters speech  
implies that the word of the Pro. *2. Pet. 1. 19*  
is to the Iewes (exercised in them  
and their reuerence for their antiqui-  
tie) more firme & sure then the voice  
from heauen related by him to haue  
testified of Christ, that is more fitt  
to perswede and confirme the hea-  
rers.

Thirdly, you haue inducements to  
beleene, which you ought not to neg-  
lect:



1. Cor. 7. 14 lect: for 1. you are borne holie, se,  
 Gal. 2. 15. Christian by nature, brought forth by  
 God by the Church his wife. Ezech. 16. 20. a childe of the kingdome, Mat. 23.  
 8. 12. yours is the adoption, externally  
 Rom. 9. 4. ly at least. 2. you haue the couenante  
 propounded to you. 3. and the sacraments ministred, not onely as notes of  
 profession, but as testimonies of  
 Gods good will in Christ.

Men having written their covenants, set their seales to them and deliuered them, they that deale with them vse to rest as secured, concluding they deale with wise, honest, and credible men. God hath written his covenants, set his seale to it, and by his Minister authorized by him, put yth (as it were) in possession, if you receive it not. In the Sacraments, spirituall things are represented and offered, not by the naturall propertie onely what is in the signe, as in water to waite for &c. and in bread and wine, to feede and nourish, strengthen, cheere, (for Ordinary water and all bread and wine might as well haue a resemblance) but by Christs institution of these signes to that purpose

se, and consecration of them by his  
poyntment to that vse, there comes  
sacramentall vnion with and relati-  
vnto the spirituall things so repre-  
sented, that the signes are called by  
the name of the signified thing: this  
may our faith is helped some thing  
more then by the word alone, and in  
the distributing and giuing of these  
signes (sacramentallie in vnion with,  
and relation to the spirituall thinges:)  
there is an outward application repre-  
senting that inward which is requi-  
red of vs, which is the internall acti-  
on of our soule answering the out-  
ward action of the body; receiuing,  
drinking, applying Christ  
with his benefit and merit to vs by  
which as giuen of God to vs, that wee  
should not perish but haue euerlasting  
life, thus also. is our faith helped in  
that which distinguisheth it, from  
that faith which is in reprobates for  
receiuing Christ to dwell in vs.

Or thus to cleare it. I. Sacraments  
are as Gods visible word to vs, which  
is something more then the audible  
word alone (though God be like true

in both) they are a further helper thrust out doubting confirming that which wee haue heard, when God commandes vs to receiue these signes of grace in faith, he standes bound (if we doe so receiue them) to keepe his promise, wee can shew him his owne testimonie, and claime that which is testified to vs by those signes.

*Mar. 16. that beleeues and is baptized shall be saved, I beleeue, and am baptized, this bath touched thy lippes, and thine iniquitie shall be taken away, and sinne shall be purged: whereupon the Prophet confirmed, ouercoming his feares, offers himselfe to God. Isay 6. 7. 8.*

2. Sacraments bee testimonies of mutuall obligation betweene God and vs, to make him certaine when we are prone to doubting of God, keeping his promise made to him, as beeing vnder the rainebow, wee see Gods testimonie in that signe that hee would not destroy the world with a flood as hee had done: thus they testify the will of God to vs for good ends, so we might certainly beleeue what he



erh promised, and that wee should  
 it vpon him as our God, and bee to  
 as his people according to his co-  
 mant which they seale, *I will be thy*  
*God and thou shalt be my people*, and  
 then wee receiue them as we ought,  
 when they confirme vs.

3. Sacraments are instruments of  
 the holy Ghost to exhibite, (not of  
 worke wrought but at Gods plea-  
 sure, according to the discourse and  
 faith of the receiuer,) the spirituall  
 things that are promised, we are layd  
 out *be baptized into one badie by one spi-*  
*rit, and all made to drinke into one spi-*  
*rit. 1. Cor. 12. 13. sprinkle mee with*  
*hye, and I shall bee cleane. Psalme*  
*51. 7.*

4. Though Ministers deliuer those  
 vienes to vs, yet they are principallie  
 actions of God, *Abraham* is sayd to  
 be *the signe of circumcision*;  
*Christ* is sayd to haue baptized many,  
 when he in his person baptized none,  
 because the action of the Apostles by  
 Commandement was his action, as  
 he preached to the spirits that (for  
 their disobedience) are now in Prison,  
 when.

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when Noah preached. 1. Pet. 3. 29. 2. Pet. 2. 5. according to that that receiveth you receiveth me. send any, hee that receiveth him receiveth me. Iohn 13. 20. so he that despiseth these things despiseth not but God. 1. Thes. 4. 8. the Ministers are in Christ stead. 2. Cor. 5. 20. is as if God did beseech men through them.

5. Sacraments are exercises of calling vs to the remembrance of Christ and the benefits by him, as 1. Cor. 11. 24. which is not meerely of the remembrance of Christ, but with application and exercise of faith.

6 In our receiving of the Sacraments, there is a profession of our faith and our obligation to beleieve, to obey God, by the means of Iesus Christ, and a celebration of the benefits by him, wee shew forth our Lords death till he come. 1. Cor. 11. 26. may we admitt doubt in our communion, and in the mercies which God requi- res our thanksgiving for? it is plaine, wee are bound to receive them as testimonies of Gods ben- efits.

Christ, both had and hoped for.  
Take all these together, and iudge  
that is meete in this matter, thinke of  
it; *why doe ye not iudge of your selues  
that is right, Luke. 12. 57.* you shall  
be under such obligation to cast your selfe  
on Christ for your whole felicitie,  
and to giue your selfe to God, that if  
you excite not your faith and yeeld  
your selfe, you shall account to God  
like others that neuer had these tea-  
monies and helpes to faith; that  
which God saith by *Ezechiel* to his  
people not returning to him will bee  
filled in you, *I will cause you to passe  
under the rod, and bring you into the  
land of the couenant,* that whether *Eze. 20. 37*  
you will or no they shall be reckoned  
among his. Its a similitude taken from  
a shepheard which numbers his flocke  
and countes his sheepe, and makes them  
come vnder his hooke or staffe, so God  
will call them, & cause them to come  
to account, & declare his dominion o-  
uer them, declaring the constancie of  
his couenant on his part, which they  
renouncing hee will more grieuously  
penish their defection, then the gen-  
tiles



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tiles who were neuer taken so  
vnto God, not had the offer of  
mercie.

*Obiectiō. 4.*

*Exo. 34. 7.* God will not cleare the guiltie  
acquite the wicked, though hee re-  
mercy for thousands, and forgine iness  
tie, & transgression, and sin: he is m  
perishing vnto impenitencie. *Luk. 11.*  
how shal I beleue his promise of  
cy to my pardon, that cannot cleare th  
conuerſion to my conscience, *no many*  
*John. 3. 5.* enter into the kingdōe of heauen but  
that are borne of the spirit, living  
the flesh I shall dye. *Rom. 8. 13.*  
commanded to let no man deceive  
with vaine words to secure me  
such danger. *Ephe. 5. 5. 6.*

*Answer.*

These two questions are disting  
must not bee confounded, 1. *vine*  
manner of persons they bee that  
admits into heauen? and 2. what  
ner of person may receiue Christ  
to iustification of life?

First to the first, the answer is, that  
God receiueeth none into heauen but *Col. 1. 12.*  
as he hath made meete threunto  
justification and sanctification in  
Christ Iesus, those whom hee iustified,  
also glorified. *Rom. 8. 30.* the in-  
heritance is among the sanctified. *Acts.*  
*1. 32.* The Apostle prayed for the  
Thessalonians, that God would make *2. Thes. 1.*  
meet for, or worthie of his calling, *11.*  
(lest) the high things in heauen vnto  
which he called them by the Gospell,  
and that there is any inherent dignitie  
in any man, but by imputation of the  
worthinesse of Christ, which is ever  
accompanied with sanctification or  
holly nature, new creation vnto good  
works, the inheritance is undefiled. *1.*  
*1. 4.* in the new heauens dwells  
righteousnesse. *2. Peter 3. 13.* the  
righteous onelie, no vnrighteous person *1. Cor. 6. 9.*  
shall inherit the kingdome of God, no- *Rev. 21. 27*  
thing that is uncleane: whofoeuer re-  
mains in the full power of sinne,  
works iniquitie, abomination, or  
the like, though hee blesse himselfe in his  
heart, presuming that hee shall haue  
the inheritance: transforme God in his thoughts  
conceiuing

conceiuing by his silence at his first  
 Psa. 50. 21. that *hee is like him*, deceiue him  
 in his imagination, in seeming to  
 selfe to be somewhat when hee is  
 thing : seeme to be religious, he  
 finde that God *will not be merciful*  
 Deu. 29. 19 *to him, but set his sinnes in order*  
 him. Psalme 50. 21. that Christ  
 Mat. 7. 22. professe against him, that hee  
 23. *knew him*, and send him away with  
 1am. 1. 26. *curst workes of iniquitie*, that he  
 Heb. 12. 14 *ligion is in vaine*; for without  
*no man shall see God.*

Secondly, the answer to the  
 question is, whosoever findes his  
 guiltinesse and death, every *burdened*  
*sinner* hearing Christ propound  
 with the couenant of grace in  
 with this onely condition of be-  
 uing in him, may come to him  
 life; and receiue him with the  
 mise of mercy: though when  
 he heares the Gospell preached,  
 in a cleene contrary way to right-  
 ness: for Christ calles *every one*  
 Mat. 11. 28. *labours and is heauie laden*: full  
 faint vnder the grieuous sence of  
 sinnes, with promise to *giue them*



the Apostle saith, *Hee that wor-* Rom. 4.5.  
*not, but beleueneth in him that iusti-*  
*fieth the vngodlie, his faith shall bee*  
*counted for righteousness.*

Faith possesseth the sinner of Christ  
 that he may truly say, *my welbeloued*  
*mine.* Cant. 2. 16. so his righteous-  
 God of his grace imputes to him :  
 which is then as trulie his owne, as if  
 he had wrought it himselfe, and so is  
 putatiuelie iust (as some blasphe-  
 ming say) but trulie and perfectly iust,  
 in that iustice hath right to hea-  
 ven, as if he had fulfilled the law in his  
 one person ; for *Christ is the ende of* Rom. 10.4.  
*the law for righteousness to them that*  
*believe,* concerning the fulfilling of all  
 precepts, and receiuing vpon him-  
 selfe the curse of it, and obtayning the  
 accomplishment of all the promises  
 of it, which are *in him yea and Amen,*  
*the glory of God the Father.* 2. Cor.  
 1. 20. Christs passions are ours, his  
 merites our merits by the vnion, which  
 giues vs thorough the spirit with  
 him, and so all the riches, the ioyes,  
 glorie of heauen, are ours in him.  
 Cor. 3. 22.

God

*Phil. 3. 9.*

God cleares not the guiltie againe the order of iustice, because his sinne translated from him to Christ, hath borne the wrath of God thereunto, and fullie satisfied diuine iustice: God *finding him in Christ* faith, absolues him from all his sinne acquites him of his whole debt Christs payment: and so he is iust the forgiuenesse of sinnes; and be freed from sinne, the obedience which Christ gaue vnto his holy father the dayes of his flesh is imputed reckoned vnto him, & God pronounceth the sentence of righteousness vpon him by this translation, counts him to haue thereby right life.

Christ and the Couenant of grace is offered to vnregenerate men, being inabled by Gods spirit to performe the conditton of the couenant which is to beleue in Christ, the promises contained in the couenant surelie theirs, as the true heires *Gal. 3. 29.* them: *If ye bee Christs, then are Abrahams seede, and heires by promise.*

Re

regeneration is not the condition  
 of the couenant, but a promise con-  
 tained in it, which is receiued by  
 faith in Christ, in whom the beleener *2. Cor. 5. 17*  
 is a new creature, the workmanship of *Eph. 2. 10.*  
 created vnto good workes. A man  
 must not stay to receiue Christ, till he  
 see in himselfe, First regeneration  
 or repentance towards God, which  
 is wrought out of it: but first beleue  
 in Christ he may receiue the pro-  
 mised spirit vnto his new creation, or  
 conuersion to God, which declares it  
 to be in repentance and workes meete *1. Cor. 3. 19.*  
 as it, after that I conuerted, I repen-  
 ted. Christ is sent to blesse men in tur- *Act. 3. 16.*  
 ning them from their iniquities. Him  
 God hath lifted vp to be a Prince and a Sa- *Act. 5. 31.*  
 uour to giue repentance to Israell. We  
 must not then to looke first to finde ei-  
 ther perfect or acceptable repentance  
 in ourselues, and then come to Christ  
 to obtaine forgiuenesse, but seeke  
 faith in him, As the woman that had  
 an incurable issue of blood, first beleue-  
 d that shee should be healed if shee  
 might catch the hemme of Christ garment,  
 and vpon the touch felt in her selfe  
 that



that she was healed ; so wee fee  
 our loathsome diseases of sinne, and  
 beleue, that comming to Christ  
 shall bee healed by him, who healeth  
 all manner of diseases in those  
 sought to him. *Math. 9. 35.* and  
 ter to seeke experience in our  
*Gal. 4. 28.* of his vertue. *Children of the*  
*mise* are such as are borne by the  
 tue of the holy Ghost according  
 the promise of God laid hold  
 faith, as *Isaacke* was when his  
 ther *Sara* was as vnlikelie to  
 children as if she had been dead,  
*Heb. 11. 11* faith receiued power to conceive  
*12.* shee iudged him faithfull that had  
 mised.

I Offer violence therefore to  
 vnbeleeuing nature : resolute, and  
 confirmation of your will) binder  
 soule by vow: promise to God  
 uid doth, to keepe his Comma  
 ments, whereof this is not the least.  
 beleue in the name of his Sonne  
 hold to your promise (as hee said,  
*Psal. 119.* haue sworne and will performe  
*106.* keepe thy righteous iudgements.  
 119. 106.

Thinke of the rebuke, you will *John. 5. 40.*  
 come to mee that you might haue  
 ; vnlesse you see signes and won- *John. 4. 48.*  
 ; you will not beleene. How it is that *John. 4. 40.*  
 haue no faith?

31 Consider the prayse of Faith in  
 Thomas without experience vpon the  
 ring of the Gospell, beleeued in  
 rist: because I saide I saw thee vn-  
 the figtree beleueest thou? thou shalt *John. 1. 50.*  
 greater things then these. The no-  
 Bereans were comended for their  
 at readinesse in receiuing the word: *Act. 17. 11*  
 ch as formerlie had beene greater  
 ners, yet hearing saluation to bee  
 ered vpon the onelie conditi-  
 of staying vpon the Lord Iesus  
 rist, and casting themselves vpon  
 n for it, they rested on the promise,  
 word of faith, which was neere  
 in euery in their heart and mouth.

34 To beleue the word is to glori-  
 at. *Act. 13. 48.* they that heard it,  
 e glad, and glorified the word of the  
 and, and as many as were ordained  
 o eternall life beleued, beleeuing  
 their glorifying of it. The Apo-  
 prayeth & would haue the Church

of the *Thessalonians* to pray that  
 word of the Lord may runne, (id  
 2. *Thes.* 3. 1 haue free course & be glorified, &  
 as it was among them, which he  
 mated in the former Epistle to  
 this, that when they heard the wor  
 his preaching, they receiued it no  
 1. *Thes.* 2. the word of man, but as it is the wor  
 13. God, the worke of it vnto faith gl  
 fieth it; the arme of the Lord is  
 ueiled, his power is put forth  
 faith in Christ, & that word wo  
 so in them that belecue that they  
 fence of that which they haue bele  
 whereby they glorifie God, & in  
 prayse his word, and other men  
 how they are changed, to what  
 are wrought, and by that which  
 see are conuincd that that wo  
 not as the words of men, and  
 wonne to submit to it, to the glori  
 1. *Pet.* 2. 12 of God for them in whom they saw  
 power of that word, inducing  
 to beleue.

### Obiection. 5.

Though I bee conuincd that



iltie in that I haue not by such in-  
 cements beleueed, yet there is one  
 ing may answere to all yet said, to  
 ke me lye downe vnder vnbeliefe.  
 he time is passed of Gods patience, I  
 are it so to me, *there is a day of visita-*  
*tion* in which God offereth his grace,  
 certaine time beyond which Gods  
 ience is not extended, but iudge-  
 ments euen spirituall succeed the offer  
 mercy, euen an incurable blindenes  
 d hardnesse of heart, which is im-  
 ed in Christs *curfing of the figtree*, *Mar. 11.*  
*as it withered to the roots*, and neuer  
 ne fruit after: as is said of some of  
 e Iewes, though they saw Christs  
 racles *yet they beleueed not on him*, *Ioh. 12. 37.*  
*for they could not beleene because* *34. 40.*  
*he had blinded their minde and har-*  
*dened their heart*, that they should  
 see with their eyes, nor vnderstand  
 with their hearts, and should be con-  
 torted, I am affraid this iudgement  
 h taken hold of me, for my neglect  
 the time and *dayes* of Saluation in *2. Cor. 6. 2.*  
 ich I haue liued, that now I cannot  
 eeue.

Answer.

Mat. 13.

Ezek. 12.

Jer. 17.6.

Iohn. 15.6.

Heb. 6.8.

First God doth indeede becom  
 sometimes the reuenge of the pe  
 tempt of his grace in such spir  
 plagues, that they that would not, E  
 but winked with their eyes, are res to  
 blind and shall not see: they term  
 would not beleue shall not bele the  
 the man that withdrawes his h  
 from the Lord, is thus cursed, he I ha  
 be like the heath in the wildernesse. I  
 shall not see when any good come repe  
 but shall inhabit the parched place upon  
 the wildernesse in a salt land, Egypt an  
 meanes shall not profit him. 2. Ista  
 shall be vnfruitfull. 3. he shall wi  
 as our Sauour saith of such Christi  
 as abide not in him; 1. they are  
 out a branch. 2. and wither. 3. in a  
 gather them, cast them into the fire  
 they burne. And the Apostle saith  
 ground that drinke in the raine  
 often falles upon it, and brings forth  
 ars and thornes. 1. is reiecte  
 neere vnto cursing. 3. the end for  
 be burned. Sometimes the mean  
 grace are quite remoued, Amos. heale  
 God will feede them no longer. actual

9. Math. 21. 43.

Secondly, there is a terme for bo-  
 punishment to beginne, when  
 regard not the time of accepta-  
 Eze. 22. 4. thou hast caused thy  
 es to draw neere, and art come vnto  
 terme: because I would haue pur- Eze. 24. 13  
 thee, and thou wast not purged, thou  
 art not be purged from thy filthinesse,  
 I haue caused my wrath to light up-  
 e. I gaue her a space to repent, and  
 repented not, therefore I will cast Reue. 2. 21.  
 upon a bed, &c. as it is said of  
 ypt and her hired men, they could  
 stand because the day of their de-  
 ction was come vpon them, and the  
 e of their visitation. Ier. 46. 21.

Thirdly, spirituall iudgements are  
 in all incurable, they are vpon  
 e but for a time, and they perceiue  
 n with mourning and deprecation,  
 d why hast thou made vs to erre  
 p thy waies? and hardened our Isay. 63. 17  
 t from thy feare? retorne we pray  
 for thy seruants sake. It plea-  
 God by their bodily Iudgements  
 heale their soule and remoue the  
 ituall. Iob. 33. 14. 15. 16. 17. 23. 34.



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27. this is all the fruit, the taking  
 way of his sinne. *Esay. 27. 9.* this  
 signe of blessednesse, that God  
 riseth a man and teacheth him  
 law. *Psal. 94. 12.* hee will giue  
 rest from the dayes of euill, while they  
 is digged for the vngodly; when  
 shewes men their worke and  
 finnes because they haue been proued  
 and openeth their doore to discipline  
 as they obey and serue him, that  
 uing of their hearts to feele their  
 and working their comming to  
 by repentance, is a great token  
 loue of God to them, notwithstanding  
 their former spirituall iudgement

Fourthly, if any will at least  
 of the offer of Gods mercy, and  
 sent vnto him, he neede not feare  
 the day of grace is past with him  
 mouing and stirring of his soule  
 wards God, declareth that the  
 visitation continueth to him in  
 cular. God will receiue him

*Esay. 56. 2.*

*Eze. 18. 27*

soeuer he is willing to returne to  
 and take hold of his righteousness  
 uealed: Because hee considereth  
 turneth away from al his transgressions

shall surely live, and shall not die; the wickednesse of the wicked shall not cause him to fall therein, in the day that hee turneth from his wickednesse: As it was with them that were sent into the vineyard about the eleauenth houre, Mat. 20. 9. their worke was accepted and rewarded though they had laboured but one houre: as it was with the prodigall sonne, no sooner returned to seeke his father with purpose of confessing his sinnes against God and him, but is met with compassion, falling on his necke Luk. 25. kissing him, with ioy of his returne; and as with the repenting theefe, though the woe of his sinfull conuersion was almost cut off with the head of his life, his sinne and himselfe almost dying together: yet no sooner doth he desire Christ to remember him when hee comes into his kingdom, but forthwith hee receiues his gracious answer, without any mention of his sinnes, this day shalt thou be with me in paradise. Luk. 23. 43

leaving the comparing of presumption and dispaire, it is certaine that dispaire of Gods mercy, then when it

is offered in Christ is a great sinne, both agree in this, they hinder returning to God. He that presumes of mercy cannot returne from his wickednesse, while that immoderant hope lasts in promising himselfe like an vngodlie course, his hands strengthened, and he powers out him after his lusts. *Deut. 29. 19.* so men despaire of Gods mercy, coo no hope of acceptance or of help Christ vnto saluation they returne to God, they haue no heart to him, no man commeth to God but Christ who is the way, Resolution returne, is breed by hope of pain and bettering of our estate. *Luke 17. 18. Hos. 2. 7.* I will returne to my first husband: for at that time better then now: mercie is with thee that thou maiest bee feared. *Psalm 130. 4.*

*Cast not away your confidence,* as sayd to Cain, if thou dost well, thou not be accepted; and our Salutation to the Laodiceans so loathsome to Christ for lukewarmnesse in religion that he was like to spew them out of his mouth



while hee stood at the doore and  
 pockt, if any hearing his voyce would  
 ent to him he would come in vnto him,  
 to a blessed communion noted by  
 pping one with another. *Reue. 3.20.*  
 the kingdome bee still offered vnto  
 u, and God strike your heart with  
 morle and worke some affection in  
 to religion, be sure the day is not  
 t; come, follow God for the life  
 d godlinesse, for the glorie and ver-  
 e vnto which he calles you in Christ  
 us: thus much of the second vse  
 the doctrine.

The third & last vse of the doctrine  
 vnbeleefe is this, that seeing there  
 such danger in not beleeuing, when  
 d promiseth, it requires our exa-  
 mination whether since wee heard the  
 pipell preached to vs, wee haue be-  
 ued trulie, with such a faith as pos-  
 seth vs of Christ and his vertue.  
 e Apost'e calls to *examination of our*  
*yes before* wee receiue the Lords  
 pper, to take a true suruey of our  
 rituall estate according to the Scrip-  
 es, whether wee bee fit guests for  
 a banquet; and would haue vs

*1. Cor. 11.  
 28.*

2. Cor. 13. 5 prone to our selues that wee are in  
 faith, by experience of Christ  
 Iames saith, that that faith which  
 alone, and testifieth not of it selfe  
 diuine vertue in good workes, can  
 saue a man, Iam. 2. 14. And Iohn saith  
 hee that abideth in Christ sinneth  
 he that sinneth, so as hee giueth  
 1. Iob. 3. 6 him selfe to purenesse but lets  
 reigne in him, hee hath not seene  
 nor knowne him, he neuer did sin  
 beleue in him: when men beleue  
 1. Iohn. 8. 32. Christ, hee makes them free from  
 35. seruice of sinne, they are free indeed  
 1. Act. 15. 8. God that knoweth their hearts giueth  
 testimonie of their faith in giuing  
 them the Holy Ghost.

## Obiection. I.

- This infallable knowledge that  
 do sincerelie beleue in Christ, seemeth  
 not bee attained by an ordinarie  
 seeing there is a kind of faith which  
 alters men so as they escape the  
 1. Pet. 1. 2. nesse of the world, yet it saues them  
 20. not: how may I then know my  
 to bee of that kind which saueth

the Apostle putteth a case of *beleeuing in*  
*me*, in opposition to that faith  
*whereby wee are saued.* 1. Cor. 15. 2.

*Answer.*

First, if there could no certaintie  
 this be had by ordinarie way, the  
 exhortation of the Apostle had beene  
 vaine for men to *proue their faith*  
 by the presence of Christ in them, but  
 the faith, *know you not your owne selues* 2. Cor. 13. 5  
*that Iesus Christ is in you?* which  
 implieth a strong affirmation of their  
 knowledge of it, if they were right,  
 and their profession had beeneouer  
 bold, that from the sence of faith in  
 their hearts professed that they did  
 beleeue, *Lord I beleene.* Acts. 8. 37.

Yea and their comfort was to be *Mar. 9. 24.*  
 expected that *reioyced* that they did  
 beleeue in God. Act. 8. 8. they gaue  
 heed with one accord to the things  
 that Philip spake who preached  
 Christ vnto them, and there was great  
 joy in that Citty, which was the ioy  
 of the faith; as the Taylour reioy-  
 ced that he beleeued. Act. 16. 34.

Christ saith that he *knoweth his* and Iohn. 10.  
*knowne of his*, and that is not onely



a knowledge whereby wee know  
 what a thing is in it selfe, but that  
 is ours: as the husband and the wife  
 the father and the childe, know each  
 other, with mutuall loue, and admi-  
 rence: and by this knowledge, 1. thing  
 professe themselues to be the Lord, k  
*Psal. 119. 54. I am thine. Cant. 3. 1. bee*  
*my welbeloued is mine, and I am his.*  
 Doubtlesse thou are our father. *Act. 1. 1.*

*Isa. 63. 16. 23. God whose I am, and whom I serue.*  
 2. They haue a blessed libertie  
 conscience, and feare not euill as  
 wicked feare, they will trust in God  
 though he should kill them, being cer-  
*Job. 13. 5.* taine that hee shall bee their saluator  
 when the Hipocrite shall not come  
 before him, as the rest of the Church  
*Cant. 2. 3.* is noted to sit downe vnder the shadowe  
 of Christ against all curses of  
 the law and danger of iudgement  
 euen with delight: they knowing  
 not onely things present, but things  
 to come, are theirs to further their  
 happinesse, because they are Christ  
 therefore doe wee laugh at times  
 come, knowing whom they haue be-  
 ned & that they haue committed their

yes, to him who is able to keepe  
 us vnto the great day of giuing re-  
 ward to small and great that feare  
 God. 3. they are bold to threaten e-  
 nemies with Gods iudgement, for-  
 getting of them other wise then they  
 be, knowing the roote of the matter  
 bee in them, a roote of faith and  
 pietie. *Iob. 13. 10. and 19. 29.*  
*1. Cor. 4. 5.* they stand vnshaken  
 vnder the censures of men for sub-  
 stance.

4. They promise recompence of  
 good done to them by their friends, in  
 that faith that they are the Lords, and  
 their God. *Phil. 4. 19. My God*  
*will fulfill all your necessities through*  
*riches with glory in Iesus Christ.*

5. They know that in the difference  
 there is in this case betweene them and  
 their enemies, their prayers shall of  
 God obtaine to bee their partaker.  
*Salme. 4. 3.* how can this bee done  
 without certaine and infallible know-  
 ledge of their grace?

6. How can we bee thankfull to God  
 for our faith, and say his grace hath  
 been abundant towards vs in faith, if  
 wee

wee cannot bee certaine of it ordina-  
 ly: It is a speciall giift of God  
 which he will not loose his prayse in  
 all spirituall blessings wherewith  
 hath blessed vs in Christ, wee are  
 giue spirituall thanks which im-  
 eth a knowledge of our receiuing  
 them, else how should we admire  
 loue of God both in that wee are  
 that loue, & *in that we shall be.* 1. 1. W  
 1. 2. how shall the exhortatiōs dra-  
 from our election, calling, qu-  
 ning, &c. Gods speciall mercies  
 tending to saluation be mouing, shall  
 haue no certaintie nor can haue kn-  
 ledge by ordinarie way of our  
 tuall estate in grace, as of *reioycing*

*Eph. 4. 1. & our election, Luke. 10. 20. w*  
 5. 8. *worthie of our calling, as children*

*Rom. 6. 13. light, as alieue from the dead, as ho*

*& 8. 12. beloued of God, as hauing receiued*  
 mercies of God that bind vs to

*Col. 3. 12. to him, as debtors to the spirit.*

How shall wee apply consolati-  
 of the Scripture set downe of pur-  
 to men in grace, as to those that  
 leeue in Christ, that trust in God  
 loue his name, that hope in his me-  
 we



in a word to such as are in Christ  
us if this be left vncertaine that we  
in grace?

How doe men that beleeeue trulie in  
Christ, find the loue of God shew a-  
d in their hearts by the holy Ghost?

And loue the Lord Iesus as sent of God  
for their saluation, if all be left vncer-  
taine till death?

Why hath the spirit of God by  
ly men penned Scriptures to this  
purpose? that wee may know we haue  
eternall life: if all bee still vncertaine,  
shall not the holy Ghost obtayne his  
end?

And how doth the spirit of God  
with our spirit witnesse our adoption  
by crying Abba Father? how is  
this a note of the house of God, to hold  
confidence and reioycing of our hope  
vnto the end? how goe wee boldly  
to the throne of grace? haue entrance  
with boldnesse through our faith in  
Christ? how obtaine wee that strong  
consolation to which is intended Gods  
promise and oath? two mutable things in  
which it is impossible for God to lye:  
we cannot tell infallible when wee  
beleeeue

beleene sincerely. Faith as a  
makes not onely other things  
selfe visible ( being not onely in  
but in a. 7 ; ) the minde still rest  
vpon her owne action, at least so  
as it cannot entertaine a contrarie  
ceit thereof.

Secondly, there be diuers kinde  
*Heb. 11. 6.* faith, 1. *beleeuing that God is,*  
*there is one God. Iames. 2. 19.*  
faith Deuilles haue, and many re  
bate men ; this is historicall faith  
*Mat. 13.* *receiuing the word with some kinde*  
*22. ioy for a time,* not onely true but good  
this temporarie faith, is a higher  
*Joan. 1. 12.* gree of historicall. 3. *a receiuing*  
*Christ* with the offer of speiall me  
or a choise of Christ with his ble  
reuealed in the Gospell, with a  
rence and cleauing to him, resting  
relying on him ; this iustifying  
which saueth the beleeuer, this  
specially doth the deuill striue aga  
*Luk. 8. 12. 1. Thes. 3. 5.*

**Differēce**  
betweene  
sauiing  
faith and  
other  
faiths

They differ 1. in subiects, 2. in  
cacie. 3. in parts of nature.

First for the subiect or that  
whome it is ; The historicall

tem

porarie faith, may be in some re-  
brates, as in *Judas*, and *Alexander*;  
one was numbred with the Apo-  
s, and fellowship with them in the  
ministration of the Gospell. *Acts. 1. 17.*  
The other was of note in the Church  
atime, but after excommunicated  
the Apostle *Paul* for blasphemie.  
*Tim. 1. 20.*

Justifying faith is 1. only in the E-  
whom *God calles of his purpose* to  
nation; and this the elect truly haue  
denioy: but the other is a saying  
vaine boasting of a man that bee  
hfaith. *Iam. 2. 14. 15. 16.*

As the Charitie that consists in  
ere words without affection, or  
rke is no true Charity; and as the  
d carkeise of a man is not properly  
man. *Iam. 2. 26.* 2. the seate of the  
toricall and temporall faith is only  
the minde, and is an assent to the  
th and goodnesse of the word; but  
tifying faith is also in the will and  
rt, receiuing Christ and the pro-  
se of mercy in him, and staying  
on him with affiance of heart for  
r whole felicitie.

*Rom. 10.*  
10.

Secondly,



2. Difference.

Secondly, for efficacy, which is the  
second difference, the temporarie  
faith neither receiues what should  
be receiued, nor as it should, neither  
effectuall in giuing out, as the faith  
doth by diuine vertue.

First, the temperarie faith receiues  
not Christ vnto vnion and commu-  
nion: and what it receiueth is not  
with an honest heart, it doth not  
purifie the affections, whereas faith  
(properly so called) 1. receiueth Christ  
vnto vnion with the beleeuers, that  
dwelletes in Christ & Christ in him.

1. Cor. 6. 17. 6. 56. hee is ioyned to the Lord;  
Eph. 5. 30. he is one spirit with him, he is a member  
of his body, of his flesh, and of his  
bones: he is in God and in Christ.  
Thes. 1. 1. his fellowship is with  
Father and with his sonne Iesus Christ.  
1. Iohn 1. 3.

Secondly, true beleeuers being  
redeemed, reconciled, and saued from wrath  
for euer, they are addopted by God  
Rom. 5. 9. 10. of his great loue,  
Ioh. 1. 12. according to his election into the num-  
ber of his Children, to bee heires  
Rom. 8. 16. God, great heires, euen coheires with  
Christ.

Christ : who hath giuen the glorie  
 which his father gaue him, vnto them,  
 they are loued with the same loue, *Ioh. 17. 22.*  
 wherewith the sonne of God is loued *23. 26.*  
 counts them his *treasure. Exod. 19,*  
*his portion. Deut. 32. 9. his inheri-. Psa. 28. 9.*  
*ce. 2. Sam. 20. 19. his iewells. Mal.*  
*17. his pleasure, his loue in pleasures.*  
*Psal. 149. 4. Cant. 7. 6. they are pre-*  
*ious in his sight, and hee will giue na-*  
*mes for them, the wicked shall con-*  
*demne them, hee will iudge their ene-*  
*mies seuerely for reproaching them,*  
*magnifying themselves against them: Zeph. 2. 10*  
*sume, they are the blessed of the*  
*Lord, hee blesseth them, and maketh*  
*them a blessing in the midst of the*  
*land.*

Thirdly, by faith they receiue the  
 holy Ghost, *are sealed with the promi- Eph. 1. 13.*  
 ed spirit, that as the Kings seale ha-  
 ving his picture grauen on it, leaves  
 vpon the thing sealed ; so they re-  
 ceiue the image of God, the godly  
 nature, and are *transformed into his 2. Cor. 3. 18*  
 image, *from glorie to glorie : are led as*  
 Gods children, *by his spirit within Rom. 8. 14.*  
 them, *by counsell. Psal. 73. 24. That*  
 is

is by motion, strength, warming, couragement, suppressing motion  
*Psa. 16. 7.* sin, crucifying the flesh with the affe  
*Gal. 5. 24.* & lusts of it, causing sin to die, so as  
*Rom. 6. 3.* stil lessened in the force & fruits o  
*Eze. 36. 27* And they are by his leading, cause  
*Rom. 8. 1.* walke in Gods statuts: this is their m  
they walke not after the flesh but  
the spirit: This spirit is in the  
*Ioh. 14. 16* comforter, they walke in the consol  
*17. 31.* on of the holy Ghost. *Acts. 9. 31.* mod  
testifying of their adoption, *Per v*  
ding the loue of God abroad in *res*  
hearts. *Rom. 5. 5. & 8. 15. 16.* ow t  
*Ioh. 14. 26.* bringing for their comfort to their m  
the comforts set down in Gods w  
according to their seuerall tempt  
ons. *Psa. 94. 19.* By this spirit they  
strengthened in the inner man, and  
led (as it were by the hand into G  
presence) and by his helpe they m  
requests acceptable by Iesus Chr  
*Rom. 8. 26. 27. Eph. 2. 18.* nde

Fourthly, by faith they receive  
Christ a blessed libertie: 1. from  
condemnation of the law. *Rom. 8.* eli  
*Gal. 3. 13.* and the feare of G  
wrath, they haue peace towards G



may beholde his face with ioy. *Iob.*

26. 2. from the rigorous obligation of the law which bindes them to the perfect righteousness of it in owne persons, that they might live: for they seeke not iustification in their own obedience, but in the obedience of Christ imputed to them, having a good conscience though they be short of the law, they feare not moderatelie, they serue a kinde fa-

*Luk. 1.74.*

ther who will spare them as a man

loves his sonne that serves him: they *Mal. 3.17.*

know their workes shall not bee exacted strictly and exactlie according to the law, but that their begunne obedience and imperfect workes, their desires and indeavours to beleue, obey, and repent shall bee allowed of, and accepted in Christ. *1. Pet. 2.5.*

3. From the irritation of the law, because they are renewed in their minds and hearts, they agree & consent unto the law, as holy, iust, and good, from that agreement there ariseth delight and pleasure in the law, that according to the measure of their regeneration, they doe willingly, chearefully

*Some helpes to Faith.*

fully, and studiously applie them  
to keepe Gods Commandements.

7. 6. 16. 22.

4. They are free in conscience  
from the power of all creatures,

*Tit. 1. 15.* all things are pure to them, all things  
*1. Cor. 3. 12* are theirs, they are bought with a price,  
they must not be the servants of men.

1. Cor. 7. 23. Col. 2. 16. 18. 20.

*Psa. 91. 13* 5. They are free from all hum  
*15.* euill, the Diuill is destroyed, in respect  
of power to hurt them. *Heb. 2. 14*

*Hos. 2. 18.* all creatures are in league with them,  
*Iob. 5. 23. 24.* all shall worke together  
for the best vnto them. *Rom. 8. 28.*  
they shall walke safely goe in, and  
goe out. *Iohn. 10. 9.*

2. Sauing faith as it receiues strength  
so it giues out, according to the  
strength and measure of it.

First towards God, I an admira  
tion of his wisdom, loue, goodness,  
iustice, mercy, &c. *2. Sam. 7. 18.*  
*Psal. 31. 19.* 1. *Pet. 2. 9,* he hath called  
vs out of darknesse into his marvellous  
light. 1. *Iohn 3. 1.* bebold what  
the father hath giuen to vs, &c.  
giuing our selues to God, as an offering

## Some helpes to Faith.

thankfulnesse, loue for loue. *Rom.*  
13. 2. *Cor.* 8. 5. wee loue to bee his  
wants, *Christs loue constraines vs to* *Isa.* 56. 6.  
to him. 3. confession of truth to  
prifie him. *Rom.* 10. 10. 2. *Cor.* 4.  
not louing our liues vnto the death.  
*Isa.* 12. 11. 4. trusting him with  
soules & bodies committing them  
to him to keepe to the great day. 2.  
*Isa.* 1. 12.

Secondly, to the beleeuers himselfe,  
the faith giues 1. rest of soule, in a *Psal.* 123. 1.  
et dependance on God for prouisi-  
not to want any needefull good,  
for protection to bee safe from  
full euill. *Rom.* 8. 31. 32. 2. to  
contentment with God whom hee  
in heauen, and desires none in  
with him. *Psal.* 73. 27, hee is his  
asure, which containes sufficiencie,  
abundance; his portion wherewith  
rests satisfied: this is the honour  
giues him, to seeke all his ioy and  
city in him, and in no creature  
uenly or earthly; for he perceiues  
nesse of all good thinges in him,  
which it lifts vp his minde aboue this  
world to be his contentment. *I. Iohn.*  
2. 15.



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2. 15. *his conuersation is in heauen.* 5.  
*Rom. 9. 3.* 3. 20. *his affection set on things a* ain  
*Collo. 3. 2.* *his treasure is in he* andi  
*and his heart is with his treasure* rts,  
*2. Thes. 1. 4* it workes in him *patience and* fait  
*trouble, with hope of good frui* 14  
*it; of Gods presence with him* ou, a  
*vnto strength to beare it, and of* Thi  
*glorie following it.* rts c

Thirdly, towards faithfull bre  
*Aff. 4. 32.* ren sauing faith workes 1. coniu  
*Col. 1. 4.* on of soule, knitting them  
*ther in loue, vnto following of* at tw  
*with them specially, in that name* Kno  
*they call vpon the Lord with* tion  
*15. 16. heart.* 2. *Tim. 2. 22.* 2. *Like affe* fine  
*one with another, in ioy, and for* ceine  
*as being in the bodie.* 1. *Cor. 12* 1. Bu  
*Eph. 4. 16.* *Heb. 13. 3.* 3. *communion of g* oth t  
*2. Pet. 1. 7.* spirituall and temporall, for con  
*and edification of the bodie, in* all d  
*and brotherly kindnesse.* sing  
*inde,*  
*bea*  
*ue v*  
*d as*  
*mer*  
*ue*  
*or re*  
*fore*  
*y d*

Fourthly, toward all men it wo  
*loue, honour, humanitie, meekne*  
*istice, equitie, tractablenesse, p*  
*ablenesse, mercie, and goodnesse,*  
*to enemies.* *Math. 5. 44. 45. 1.*  
*6. 1. 1. Titus. 2. 9. & 3. 2. Iam.*

5, And lastly, This Faith workes  
ainst the deuill *resistance*, 1 Pet. 5. 9.  
inding in grace, *quencking* his fiery  
ers, and snall victory, 2 Cor. 1. 24.  
faith ye stand, Ephes. 6. 16. 1 Ioh. 2.  
14 The word of God abideth in  
u, and ye haue overcome that wicked

Thirdly, for the third difference in  
ts of nature; Temporary faith hath  
t two wrought by the Spirit:  
Knowledge of the truth: 2 Appro-  
tion, both as true and good: a do-  
ine to be rested vpon; which they  
eue for a time with ioy, Mat. 13. 20,  
1. But faith which iustificth, hath  
oth them, and another as an essen-  
all degree aboue the other; which  
tinguisheth it from the other in  
nde, (as sense distinguisheth the life  
beasts from that of plants, which  
ue vegetatiue life, but not sensitiue,  
d as reason distinguisheth the life  
men from that of beasts, which  
ue sense common with man, but  
r reason) & this part of Faith which  
formally distinguisheth and essenti-  
y differenceth it, is application or

3 Differ-  
ence.

F

appre-

*John 6.56.**Eph. 3.17.**Gal. 2.20.**Eph. 4.3.*

appropriation of Christ, and the promise of mercy in him, by trusting him for his owne saluation. And this is called *receiuing of Christ*, *John 1.12.* and *beleeuing in his name*, eating flesh and drinking his blood: putting him on, *Gal. 3.27.* By this Faith (as said before) Christ dwelleth and liueth in the beleener; ioyning him so to him that hee is *one spirit with him*. And I want of this part to make vp a true Faith (which is but one, whereby we belecue into one spirit) the temporall is an vnbeleuer: then when profession dureth in his mouth, faith abideth not in his heart; but hee is a hardened Infidell, *John 6.64.* such as Christ would not commit himselfe vnto, because hee knew them all, *John 2.24.* Hee saw the fraud hid in their hearts which would breake out vpon occasion offered, either from the words or deeds of Christ.

Yet they are said in a sort to beleue 1, for some materialls of faith which they haue: 2, for similitude to the beleuers in a chearfull profession of the Gospell: 3, in respect of some



tion to the Word, vnto some kinde  
reformation by it. They that are  
en Infidels, haue not so much as  
nsent to the doctrine of Christ, but  
et it. They know it not, cyther  
cause they haue not so much as  
ward reuelation of the mystery of  
ed and Christ: Or if it be taught in  
eir hearing, they haue not that in-  
rd light which the temporizers  
ue by the Spirit, to discerne it to  
the truth, and the onely doctrine  
berested vpon for saluation. Tem-  
rary faith differs from the sauing,  
as hypocriticall from sincere.  
it is with the reyne of hypocrisie,  
s is with sinceritie: the *spirit with-*  
*guile*, called vnfaigned faith, 1 *Tim.*  
5. and 2 *Tim.* 1.5. Of this sincerity  
the Apostle calls *Titus* his naturall  
ne according to the *common faith*. *Titus* 1.4.  
As dead from liuely, *Iam.* 2. 17, 18.  
As generall (beleeuing the whole  
ctrine, but without application,  
*1 Cor.* 2.19.) from speciall, which lay-  
hold on Christ vnto speciall mer-  
*Gal.* 2.20. 4, As ineffectuall from  
ctuall, 1 *Thes.* 1. 3. *Philem.* ver. 6.  
F 2 5, And

5, And transitorie (during but a  
 son, *Mat. 13. 21.*) from abiding  
 gainst which the gates of hell shall  
 prenaile, *Math. 16. 18.* It is invincible  
 and victorious. *Math. 24. 24.* It  
 abideth Faith. It is inseparable from  
 Christian while hee liueth, that  
 hath it, *1 Cor. 13. 13.*

*Obiection 2.*

*Heb. 6. 5.* The things reuealed to the tem-  
*Mat. 13. 20* porizers are sweet to them, they taste  
 word to be good, receiue it with ioy,  
 seemes to imply application of  
 themselves, in that they haue tasted  
 the life to come.

*Answer.*

First, be diuine light in their  
 euen Temporizers see the kingdom  
 of Christ to bee glorious, and abiding  
 this world; which many thought  
 bee earthly: as did his Apostles  
 time, *Math. 20. 21. 22.* *Acts 1.*  
 they know the state of the Saints  
 be full of happinesse, *Numb. 23.*  
*Luke 14. 15.* Blessed is hee that  
 bread in the kingdom of God. They

the Gods loue and good will there-  
with admiration, & magnifie them:  
and see a possibilitie of obtaining this  
happinesse to themselves: yea they  
are affected with that good which  
they see is prepared, and laid vp in  
heauen, to be *revealed in the last time*:  
that they *taste of the heavenly gift*, the  
mediation by Christ, who is the gift of  
God. The very knowledge delights  
them for a time, hearing the ioyes of  
heauen exprested, they are in a sort  
enriched with *reioycing in this light for  
season*, *Iohn 5.35.*

Secondly, they perceiue sinne to  
be full of miserable vexation; they *Heb.2.15*  
now and feare a painfull sting in  
death; and therefore hearing of a free  
and full deliuerance from these euills  
by Christ, and for tasting of this good  
word of God, they 1, submit them-  
selves to the Gospell: 2, *for sake them* *Luke 8.13.*  
which are wrapped in error: 3, *escape the* *2Pet.2.18.*  
businessse of the world, and seeme to bee  
loosed from their old finnes, and doe ma-  
ke things commanded, and that by the *Mark 6.21*  
knowledge of Iesus Christ: they are refor-  
med according to religion externally.  
F 3 (though



(though not totally, inwardly, conscionably) and therefore they retained in the charitie of the Church as members: by which vanishing temporary and partiall reformation with some common graces, and information of the godly, they conceirowling opinion that they shall be saved, which for a while pleaseth them but is onely as the commotion of sects in a dreame.

Thirdly, the Spirit makes no swasion of Gods loue to them, euer giues life to the seede sowne *Mat. 13. 22.* them; yet is it said to *spring up* as corn in *stony ground, or among thornes*, to ouer-grow and choake it: but neuer brought forward to that which God workes in them that *bee called by his purpose*. Temporizers are said onely to *seeme to haue*, *Luke 8. 18.* but the Elect are said to *haue* so, as *more shall be giuen them*. There bee in that kinde which the Elect haue, accidentally grees, little and great, weak and strong; but in the Temporizers there be onely some dispositions to that kinde, and to those degrees. As in  
nerat

eration of living creatures, there is proceeding by degrees to the perfecting of the kinde; and if abortion come sooner, it attaines not the essence of that kinde: so in respect of beginnings, from which there is a proceeding to iustifying Faith, they may be said to belecue, because there is attending to Faith; but being interrupted, & cast out as by abortion, they profit no further, they neuer come to the kinde and essence of the Euangelicall Faith. It may be they proceed to the bud or blade, it may be to the eare; but neuer to the true condition and nature of the graine or corne.

Hence it is that they doe not so much as *settledly* 1 purpose, desire, and endeavour to get that faith, which is proper to the Elect: 2, nor strive, of conscience of the commandement, against doubts and feares to giue glory to God by beleeuing: 3, they are not zealous of the deceiueablenes of their heart, they try not their state, with a view to be true, and to *know that they* *Iohn 3. 20.*  
*21.*  
*are of the truth.*

It is with them as with a man ad-  
F 4                      mitted

mitted into a roome, where a table furnished with delicates for some chosen guests, hee may perhaps see taste of them, but cannot receiue them so as they for whom they were provided, who onely are able to discern the goodnesse of the things set forth, and the good will of the household by whom they are bidden to eat them.

The true beleeuer by relying, trusting to Christ, receiueth Christ the promise of mercy with him as gift of Gods loue to him; he not onely tastes, but eates, concocts, digests the delicates provided for him as chosen guest, and is caryed in desire to grow more in that grace which reioyceth him, *Cant. 2. 5. Stay me with flagons, comfort me with apples, for I sicke of loue*, (saith the Church) as she had beene brought into the house of wine and dainties. The beleeuer praiseth Christ for that rest & sweetness which hee findes in him, *Cant. 2. 2.* and commeth to him by faith more and more, and giueth him to him as truly happy in him, *1 Pet. 1. 8.*



3, 4. in him his faith conquers, when  
the temporizers is overcome, and so  
goeth backe after Satan.

*Obiection 3.*

True Faith giues the knowledge of  
Gods loue to the beleeuers, as 1 Ioh. 4.  
*Wee haue knowne and beleened the  
that God hath to vs.* I find not that  
knowledge of Gods speciall loue to  
me: Can I haue faith and see none?

*Answer.*

First, there may bee faith in the  
rule, and it doth not presently take  
notice of it: for God is, sometime  
hides himselfe from them to whom hee *Esay. 45. 15*  
is a Sauiour. In our bodily sense, vn-  
lesse God giue a seeing eye by apply-  
ing the act to the object, we perceiue  
not things before vs. *Hagar* saw not  
the Well which was by her, when shee  
ste by her sonne, whom she thought  
would die for want of water, till God *Gen. 21.*  
opened her eyes; and the Disciples tra- *15, 16.*  
uailing & talking with Christ, knew  
him not till their eyes were opened: so *Luk. 24.*  
in our spirituall faculties, though our *16. 31.*

minds be they neuer so perfect, yet *that he*  
 they be held of God, they can not *aying*  
 cerne things that bee within them, *them,*

2. Sometimes when the power of *now*  
 Spirit is in vs, wee our selues know *men*  
 not, for that wee attend not to it, *ercei*  
 those two Disciples, while Ch *So*  
 talked with them had *their hearts* *beet*  
*wing within them;* but did not so att *uou*  
 to it, as to thinke it was Christ than *Go*  
 peirced their heart, till Christ *mon b*  
 himselfe knowne to them, and *the g*  
 they begin to call to minde the *the A*  
 that wrought in them without *when*  
 great regard they had of it. Our *that t*  
 netle is an impediment to vs that *walling*  
 vnderstand not that which the *Lo Gods*  
 worketh in vs. Christ told *Thom. 18*  
 with the rest of his Disciples, *that the Se*  
*knew whither hee went,* and *the way* *eed,*  
 come to him in their deach: yet *the nov*  
 said, *We know not whither thou goest,* *sign*  
*how should we know the way?* *the wometh*  
 of Christ were true, but they *faith*  
 ed not to their owne knowledge. & *d*  
 he promiseth when he giueth, his *Sp Cry*  
 rit more plentifully, *they shall know* *(the ye*  
 the effectuall working of it in them *of fa*

*Luk. 24. 32*

*1 Ioh. 14. 4, 5*

that he is in them, and they in him, im-  
 agining that though hee then was in  
 them, and they in him, they did not  
 know it, but after by sense and expe-  
 rimmentall knowledge they should  
 perceiue it.

So faith may bee implicite in re-  
 spect of a cleare knowledge of Gods  
 louour, after many yeares soberly spent  
 in Gods seruice, till a more full reuela-  
 tion by the Spirit, and more sense of  
 the grace and power of faith in vs, as  
 the Apostle prayes for the *Ephesians*,  
 when they were called effectually,  
 that they might know the hope of their  
 calling, and the exceeding greatnesse of  
 Gods power in them which beleene, Eph.  
 1. 18, 19.

Secondly, faith for a time is but in-  
 fed, not able to quiet the heart in  
 knowledge of Gods loue, yet the  
 signe of vnbeliefe is destroyed, for  
 he that was careless of, or auerse from  
 faith, now purposeth, willeth, loueth  
 & desireth, & labourerh to beleeue.  
 Cryeth to God for *helpe against vnbe-* Mar. 9. 24.  
*lie*; He gladly attends on the means  
 of faith. The grace giuen him hath  
 dis.



disposed him to follow after faith, according to the commandement. The will is Gods worke as well as the deed.

1 Tim. 6. 11

2 Tim. 2. 22

and both of his good pleasure, Phil. 2. 13. and vertues in will and deed are for the same kinde, with the same end, that are in deed and habit, differing only in degree; as it is in vice, the murder of a brother is manslaughter, because there is in a man a will of his brothers death, and whom of hatred we wish might dye, him we haue killed before God. In the same sort he that lusts after a woman (specially being strengthened by looking vpon her face) is adultery with her in heart, and so is Gods account, though the carnall act be not committed, and she remain chaste; So coueting after another mans goods inordinately is theft, though he that couets be hindered from taking them. So is it in vertues, since desire and earnest endeauour after faith, is in Gods acceptation faith.

Thirdly, lusts, as in generall, contrary to the flesh, so in particular against vnbeliefe, and aspiring vnto faith, argueth the presence & work

Gods Spirit, hindering the will of *Gal. 5. 17.*  
 The flesh that it is not fulfilled; so that  
 18.  
 though there bee no full effect of our  
 desire, yet in this respect may wee bee  
 said to walke in the Spirit, to bee led by  
 the spirit, and not to be under the law,  
 (that is, the condemnation and male-  
 diction of it) but are vnder grace. For  
 the desire of holy graces is an act of spiri-  
 tual life. Godly men alledge it to  
 renew that they haue part in the coue-  
 nant: act argueth a facultie, and facul-  
 tie argueth life and being, a dead man  
 desires nor.

Fourthly, Christ graciously recei-  
 ueth, and tenderly cherisheth the *little*  
*ones, Zach. 13. 7.* as appeares, 1. in  
 making order for their security, *if yee*  
*seek me, let these goe their way, Ioh. 18.*  
 2. In giuing charge against con-  
 tempt of them, and thereby offence,  
*Mat. 18. 10.* 3. In encouraging men  
 to receiue them, with that account that  
 therein they receiue him when it is  
 done in *his name, Mat. 18. 5.* 4. In  
 calling vpon the stronger, to beare with  
 the weake, to comfort the feeble,  
*Thef. 5. 14.* 5. In promising to bind  
 vp

- Ezek 24.** *up the broken, to strengthen the weak*
- 26.** *to gather the Lambs with his arme, and to carry them in his bosome; with tender regard of their weakenesse, giving strength to him that fainteth, and increasing power to him that hath strength;*
- Esay 40.29.** *Not quenching the smokin flax, nor breaking the bruised reed, small beginnings bringing forth his kingdome with victory, Math. 20.*
- How did hee respect the shaking Disciples, going to Emmaus?** in opening himselfe vnto them, to confirm their faith by opening the Scriptures to them in all the things that were written of him, & that with such peircing power, as thereby their hearts burning within them?
- Luk. 24.25.** *How did hee come to the eleuen together, shewing his hand and his side, to giue prooffe of his resurrection to their senses, and that with their gladnesse of their hearts?*
- Marke 16.17. 14. Iob. 20.20.** Certainly God crowne a gracious will, where power wanteth.
- Prov. 10.24. Esay 1.19. 2 Cor. 8.12.**

Fifthly, it is indeed giuen to some by faith to know Gods loue to them, to know their faith whereby the



comprehend his loue in Christ to  
 them with such sweet contentment  
 as passeth pleasures of nature, *Corne  
 and Wine, Psal. 47 marrow and fatnes,  
 Psal. 63 5. We will remember thy loue  
 more then wine, Cant. 1.3. but it is not  
 at all times with them, for they that  
 haue gloried in God, walked  
 in the light of his countenance,  
 and made him their song, as they found  
 him their saluation? At another time  
 they haue been oppressed with sorrow,  
*Isay 38. 14. and wanted comfort; their  
 soule is sore troubled, Psal. 6. 3. even in  
 thinking of God, Psal. 77. 3. the remem-  
 brance of him is so far away frō paci-  
 fying their vnquiet mind, as nothing  
 could so much trouble it by occasion of  
 their iniquities, Psal. 40. 12. forget-  
 ting what God had done for them,  
 their soule was farre off from peace, Lam.  
 1. 17. they cried out, that they were cast  
 out of Gods sight, Psal. 31. 22. were un-  
 done, Esay 6. 5. 7. their strength and their  
 hope perished from the Lord, Lam. 3. 18.  
 not onely forgetting the consolation, but  
 refusing comfort, Psal. 77. 2. being in  
 great temptation to despaire. ver. 7, 8,  
 9, 10.**

*Ionah 2. 4  
 7*

*Heb. 12. 5*

9, 10. And yet for all this they *Seco*  
*Psal. 73. 23.* *uer with God, for he holdeth them by th*  
*right hand,* and faith by the Spirit *g*  
*victory,* that they returne to the *h*  
*they had;* so that they haue their fa *ch b*  
*and their comfort increased,* streng *God*  
*ned by exercise,* and their soule *read*  
*freshed by the treading downe* *th str*  
*strength of the enemy,* as *Judg. 5. 21.* *he d*  
*e fea*

#### *Obiection. 4*

Believers purged by the blood *ill to*  
*Heb. 10. 2.* Christ, are without conscience of sin *recon*  
 they know they are not guilty, and *sed c*  
 are at rest in soule : I am sensible *uid*  
 guiltinesse with feare that hath paine *solu*  
*1 Iob. 4. 18.* nesse : how dwelleth then the fa *Go*  
 in God in me ? *endi*  
*ad n*  
*ience*

#### *Answer.*

First, Faith is but in iourney *1. 7.*  
 and hath different degrees (as before *e we*  
 weak & strong; little and great. As *ake*  
 increaseth (not as it is begun) it gi *de t*  
 vs to know that wee haue no guilt *orgi*  
 conscience; It is especially vn *orgi*  
 thankesgiuing, when wee be stabl *y li*  
 in it, and abound therein, *Colos. 2. 7.* *or h*

Secondly

Secondly, God doth not vsually  
the beleeuers of all their paine  
feare at once. As the loue of God  
more knowne, *it casts out the feare* <sup>1 Ioh. 4. 18.</sup>  
*which hath painfulnesse*; when the loue  
God is liuely felt in the heart, *shed*  
*read there by the holy Ghost*, it is of <sup>ibid. 17.</sup>  
strength, that it *giueth vs boldness*  
*the day of iudgement*, and casteth out  
feare, which is contrary to confi-  
dence, and doubting of Gods good-  
will to vs: and as this doubting is o-  
uercome by faith; so is the conscience  
freed of torment, which is by degrees.  
David heard *Nathan* pronounce his  
solution from his sinne in the name  
God, *2 Sam. 12. 13.* yet not appre-  
ending it with firmenesse of faith,  
did not present freedome from con-  
science of his sinne, as appeares, *Psal.*  
*1. 7, 8, 9.* for he still cryed out, *Purge*  
*me with Hyssope, and I shall bee cleane,*  
*take mee to heare of ioy and gladnesse;*  
*hide thy face from my sinne.* We pray for  
forgiuenesse of those sinnes that are  
forgiuen, not to mitigate Gods anger  
a little and little, (as it is with men,)  
or he is fully pacified at once: but it  
is



is because our faith is not full to receive it into our soules with absolute assurance. The proceedings of our faith that bring vs to full certainty, flow : Gods goodnesse is distilled little and little into vs, for our soules to taste till wee bee filled. *Mary* great love testified the forgiuenesse of her many sinnes, as our Sauour a mercie, which could not bee without faith of the *mercy and truth of God*, which iniquity is purged, *Prou. 16* yet shee was not then eased of her griefe, but was afflicted in conscience, feeling her owne wretchednesse, fearing the iust desert of sinne, and the wrath of God vnto her; which appeares, by the abundance of her teares, and Christs applying himselfe to comfort her sorrowfull soule, by pronouncing to her face, that which her faith had already obtained, that *her sinnes were forgiven*. If she had not beene afflicted and vexed still, this consolation might seeme superfluous, but it was of purpose to refresh her by confirmation of her faith, as appeares when

*Luke 7. 47, 48, 50.*

with to her thy faith hath saved thee, goe  
 peace, thou hast beleueed that I can  
 restore thee into my Fathers fauour,  
 and thou doest trust in me, to obtaine  
 pardon of thy sinns; behold thou hast  
 receiued that which thou beleueest,  
 go thy way in safety, and with a qui-  
 et mind, thou art the childe of God:  
 thus graciously hee prouided for the  
 rest of her soule, which euen after  
 her giuenesse of her sinnes before God  
 was conflicting with terrours in her  
 owne selfe.

God accepts contrition for sinne  
 when it is voluntary, which is, 1. when  
 man casts himselfe into heauinesse,  
 2. when it is for the offence of God,  
 rather then his own distresse, 3. when  
 it is founded on loue to God, in this  
 case God will not despise a broken and *Psalm 51. 17.*  
 contrite heart, such a troubled spirit is a  
 pleasing sacrifice to God, who is neer unto  
 such & wil saue them; he will dwell with  
 them to renewe their spirits, that are  
 humbled, to giue life to their contrite  
 soules, lest their spirit should faile before  
 him. *Psalm 34. 18.* and *Esaie 57. 16.*

This acceptance argueth faith be-  
 gun,

Heb. 11. 6.

gun, without which it is impossible to please God; if yet they feele not the faith, nor taste the sweetness of Gods love, they must wait for the Lord, who hath hid his face from them, and looked not in to him, *Esay 8. 17.* neglecting the judgement of the flesh, and depending on his Word, promise, and commandment; not prescribing to him, but resolving to doe nothing against him, that we owe to him, and attend upon him for the revealing of his mercy, at that time which God sees most convenient.

1 *Iohn* 1. 7.

1 *Ioh.* 3. 14.  
19, 21.

ver. 24.

Thirdly, it pleaseth God to quicken mens hearts, by evidence of their sanctification, when they want sensible faith, and iustification by it. *If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Iesus Christ his Son, cleanseth us from all sinne.* Our love to the brethren is given as a certaine note of our translation from death to life, when we love in deed and in truth, wee know thereby we are of the truth, and shall make our hearts quiet and bold before the Lord. We know that he is in us and we are in him by the spirit



which he hath given vs. For as the naturall spirit comes not to any member in connexion to the head, so the spirit of sanctification is given to none but in their vnion to Christ, the head and Sauiour of his body. It is Gods seale and earnest, that assures his promise, something about a pledge in common vse: because the pledge is restored when the promise is fulfilled and earnest is not restored, but is as a part of the whole made vp to the full of what was promised.

*Obiection. 5.*

There is a righteousness not allowed in heauen, which had some due from Christ, as in that rich yong man that sought *what hee might doe to obtaine eternall life*, but hee tryed and refused the way told him with griefe, and there is something called sanctification which is no signe of true faith, because they fall from it to the transgression of the Sonne of God vnder their feet, and despighting the spirit of grace, vnto greater sinfulness then euer they had before, and their latter end is worse then

*Mark. 10.  
21.*

*Heb. 10. 29.*

*1 Pet. 2. 20.*

*their*

their beginning : they that beleue truly in Christ, haue euermore are past from death to life, and neuer come into condemnation, Ioh 5. 24. They drinke of the water that Christ giues, neuer thirsts more, but haue a countenance of that liuing water in them springing to euermore life. How may I know that sanctification which infallibly testifieth of true faith?

*Answer.*

First, true holinesse is an effect, of our vnion with Christ, flowing from him into vs, Heb. 2. 11. for he that sanctifieth, and they that are sanctified are of one (that is) not only of one man but also so ioyned to his person that he sanctifieth, as they are made one spirit with him, who sanctifieth : not only as he is God, but in his humane nature hee hath this power, by pouring into it the fulnesse of his spirit, which fulnesse we all receiue, and grow for grace; 2. There is not in the any other sanctification then that which is the vertue of his death and resurrection, Phil. 3, 10. Colos. 2. 11, 12.

proceedes from the election of  
 who hath chosen us that we might  
 Eph. 1. 4. and to the sanctification  
 the spirit, that being separated from  
 world by the working of the ho-  
 Ghost, we might be consecrated to  
 so it is an evidence assuring it  
 vs, that we are chosen of God vn-  
 valuation, 2 Pet. 1. 10. 4. Sanctifi-  
 on is a beginning of glorification, Rom. 8. 30.  
 which is to be brought forward vnto 2 Cor. 3. 18  
 perfection of glorie. Therefore that  
 in which men fall, and that mora-  
 lity which Christs example teacheth  
 to loue (as a worke of Gods good  
 euidence for the preservation of so-  
 cietie) cannot bee true sanctification,  
 though sometime in a large sense it  
 may bee so called, 1. because it hath  
 the materials which true sanctifica-  
 tion hath: 2. because it seemed so to  
 themselves, deceiued in their imagi-  
 nation, 3. because it was iudged so  
 the charity of the Church. 4. be-  
 cause such morall persons haue some  
 working of the spirit as dispositions  
 towards grace, but are not brought  
 forward to true but seeming sanctifi-  
 cation:



*Luke 8.*

cation: (as was said before they  
*ed to haue*) for the world cannot  
 ceine the *spirit of truth*, because it  
 him not, nor hath knowne him, *Ioh. 14.*  
 there wanted alwayes an honest  
 whereby fruit is brought forth with  
*Mat. 13. 23.* tience, which differenceth the  
 ming fruit and the good fruit of  
 fellows of faith, as is set forth in the  
 rable of the sower, in the diuers  
 the ground into which the seed fell.

Secondly, true righteousness  
 life, is such a prooffe of a man borne  
 God, and indeed righteous, as we  
 to rest in. *1 Iohn 2. 29. & 3. 7.*

How holi-  
 nesse  
 comming  
 of faith,  
 differs frō  
 ciuill righ-  
 teousnesse.

It differs in diuers things from  
 righteousness and seeming sancti-  
 fication (though they haue much of  
 same matter in them) specially  
 these three, 1. in the cause, 2. in  
 extent, 3. in the end.

First, for the cause. The next  
 immediate cause of a good worke,  
 inherent righteousness, infused from  
 Christ, for there is a creation in  
 Iesus unto good workes, *Ephes. 2. 10.*  
 whom the beleener is a new creature,  
*Cor. 5. 17.* hereby he is prepared for

very good worke, and made meet for the  
 words use, 2 Tim. 2. 21. good works are  
 called fruits of righteousness by Iesus  
 Christ, Philip. 1. 11. the fountaine of  
 them is the righteousness of Christ,  
 which stands in forgiveness of sinnes  
 and imputation of his obedience, ap-  
 prehended by faith; from hence  
 comes inherent iustice or renewing of  
 our nature, purifying of our soules by the 1 Pet. 1. 22  
 spirit: and from thence good fruits  
 outward, good thoughts in the minde,  
 good elections in the will, good  
 words, good deeds, from the good trea-  
 sure of a good mans heart: they are done  
 both in grace, and by grace, 1 Cor.  
 5. 10. by the grace of God I am that I  
 am, and his grace which is in me was not  
 in vaine, but I laboured, &c. not I, but  
 the grace of God which is with me. Wal-  
 king in the spirit, is from the life of the  
 spirit, Gal. 5. 25. which wee haue in  
 Christ, who liueth in vs as the root in  
 the branch. By his vertue wee bring  
 forth fruit. Gal. 2. 20. in whom abi-  
 ding by faith, we shall bring forth much  
 fruit. Iohn 15. 5.

That righteousness, which is not  
 G allow-

allowed in heauen, 1. is produced  
 the flesh, as the next cause. The  
 postle in respect of the guidance  
 our conuersation, opposeth *fleshy*  
*dome*, and the *grace of God.* 2 *Cor.* 1. 1.  
 2. it is ordered by the prouidence  
 God: who 1. preserues naturall light  
 and conscience in some aboue other  
 and 2. he giues to some others light  
 by his Word and Spirit, whereby cor-  
 ruption of nature is held vnder for  
 time, that the heart cannot shew  
 naughtinesse that is in it. 3. God be-  
 stowes on them some common grace  
 which he gouernes to the production  
 of some good workes for matter: but  
 hee neuer renews the fountaine  
 actions, viz. their minde and will  
 and hereby the worke proues in God  
 sight corrupt by the disposition of  
 instrument, and there is no mixture  
 of true goodnesse in the worke,  
 there is none in the instrument. The  
 tree is not good, and the fruit is as  
 tree is. *They are as clouds without water,*  
*their righteousnesse is like the morning*  
*cloud, emptie,* *Hos.* 6. 4. like com-  
 members of a body that want an he-

*Iude v. 12.*



to giue them life.

But God leads the beleeuers by his spirit into good workes, by gouerning the habits of grace infused, and producing holy acts out of an holy habit, the *godly nature*; which because we haue but imperfectly while our soule is in vs, and our flesh vpon vs, our acts of grace are hindered often times, and those that are produced are ruined by the flesh concurring with the operations of grace in the same worke, so that our best workes need the sacrifice of Christ to make them accepted, and to get the corrupt mixture pardoned: which was shadowed vnder the Law by the High Priests plate, wherein was ingrauen *Holinesse to the Lord*, which was to be vpon his forehead, the forefront of his Miter, that he might beare the iniquity of the offerings which the children of Israel should offer in all their holy offerings; and it should be alwaies vpon his forehead, to make them acceptable before the Lord. And though their good actions are mixed with corruption and sinne; yet are they good before God,

*Exod. 28.*

*36, 38.*

124 *Some helps to Faith.*

and their workes haue true goodnesse in them, for they are called good workes, good fruits, as they are called good trees, *trees of righteousness*, fruit of the Spirit, who exerciseth the faith, hope, and loue, zeale, feare of God, humilitie, and other graces producing them.

Secondly, for extent; True righteousness in the faithfull is a begun obedience to all the law of God, *Psal. 119. 22. all his Lawes are before them and they doe not cast away his Commandements from them.* It respects all the commandements, by esteeming them most iust; with hatred of all false wayes. The Apostle James preleth the impartiall respect of euerie thing contained in Gods Law concerning vs, because all the Commandements are from the same authoritie of the Lawgiuer of our consciences: that if of conscience we submit to one, we must so submit to all, or else we cast away the authoritie by which wee should obey the Law. The belecuer is said *not to sinne* that he cannot sinne, because of the love of God in him, because hee is borne

*1. Ioh. 3. 9.*

God. As disobedience was punished with losse of originall righteousnesse, and vniuersall corruption of nature: and as man in the state of corruption of nature, had all sinne in seed; so by the obedience of Christ rested on by faith, the beleeuers hath giuen him againe originall iustice, all vertues in seed that are common to all Christians, and required of them. It is said of the conuerted man, *a little child shall I say 11.6.* *lead him*; because hee is risen vp on Gods side, against that side hee tooke part with before; God hauing giuen him in his new creation, a new disposition, and *put his law in his heart.*

Falſe righteousnesse neuer deliuers vp a man to a full rule of righteouſnes, and conscience of ſeueritie of righteouſnes, to teach and to obserue *the least* *Mat. 5. 19.* *of the Commandements*: but our Sauiour tells vs, *that except our righteouſnes exceed the righteouſnesse of the Scribes* *vers. 20. &c.* *and Pharises, wee shall neuer enter into the kingdome of heauen.* Some ſeek to enter into heauen, but ſtrive not, they contend not with deſire. But the exhortation is, *ſtrive to enter in at the*



*Lut. 13. 24.* strait gate, for many shall seeke to enter and shall not bee able. There bee that would haue heauen, but strue not the righteousnesse that shall dwell there, by reason of the difficulties repenting their former life, and accommodating themselves to a new and holy conuersation, they will not bend their braines about it, they cannot deny themselves.

That which they doe, is with partiality, (as it is said of the Priests that polluted Gods name, *Mal. 2. 9.* ye kepe not my wayes, but haue bene partiall to the Law.) with reservation either to persons, 1. friends not enemies, 2. to times, the Sabbath not the week daies, 3. or occasions, as when God prospers them, as the deuill spake in the malice of *Iobs* righteousness; and at times of affliction when they haue great mortality before them, *Psal. 73. 34. 36.* They haue no care to liue according to the will of God, and not according to the lusts of men: 4. or to things, *Herod* did many things, but was used in incest, and could not beare

*Iob 1. 9.*

*2 Pet. 2. 2.*

*Mark 6. 17.*  
18.

proofe for it, but added to his other  
 finnes, shutting vp *Iohn* (that sought  
 his reformation) in prison, *Luke 3.19.*  
 True righteousnesse hath a singula-  
 ritie in it, and a kinde of perfection  
 (for parts) wherein Gods children re-  
 semble their Father, *Matb. 5. 47, 48.*  
 false righteousnesse is euer with reign-  
 ing sinne: of which kinde of sinning,  
 something after.

Thirdly, for the end; true righte-  
 ousnesse is done to God in honour  
 and obedience. They serue *God in their Rom. 1.9.*  
*Spirit*, in the worke which hee com-  
 mands them in their generall or spe-  
 ciall calling. They propound the  
 pleasing of God who tryeth their hearts,  
*1 Thess. 2. 4. as they haue receiued how 1 Thess. 4.1.*  
 to walke and to please him. They study  
 to increase more and more, and to glori- *Esay 61. 3.*  
 fie him as they are the planting of the  
 Lord, that he may be glorified, they  
 seeke their Lords aduantage, so he may *Phil. 1. 20.*  
 be magnified, it is that they desire, whe-  
 ther by life or death. According to the  
 power of their grace, it is their great  
 griefe to doe any thing by which the  
 name of God should be blasphemed;

it hath to them the force of an argument in it, this is acceptable to God hereby is my Father glorified, therefore will I doe it, *1 Tim. 2. 3. Heb. 13. 1. John 15. 8.* that my good woikes may adorne the doctrine of Christ, *Titus 2.* may iustifie my profession, that I may shew my faith by my woikes, *Iam. 2. 18.* that I may prepare vnbeleeuers to conuersion, *1 Pet. 2. 12.* and proue beleeuers, and confirme them by my good example, *2 Cor. 9. 2.* In confidence hereof that their end is thus to glorifie God, and to edifie men, and assure their owne soules of their election, calling, and saluation, (which these though not causes of it, yet faithfull witnesses doe subscribe) their soule rests content when carnall men traduce them, and impute their worke sometime to madnesse, (wherein it transcends their capacitie, *2 Cor. 13, 14. Act. 26. 24.*) sometimes to some peruerse affection, or bad counsells of heart. As *Paul* to *Timothy*, *thou hast fully knowne my doctrine, manner of living, purpose, &c. 2 Tim. 3. 10.*

*1 Cor. 4. 5.*

False righteousness, as it is

wrought



brought in God, in conscience of God, and before him, (beholding all things and all hearts, after the expresse will of his will, God being the guide, and going before them) so it is not done to him, but bends backe vpon mans selfe. As God saith of their fasting, *Zech. 7. 5, 6. When ye did fast and mourne, &c. did ye it to mee? and when ye did eate, and drinke, did yee not eate for your selues, and drinke for your selues?* Their righteousness is done either to auoid punishment, or to get reward meerly, (it is seruile and mercenary) or to get praise of men, as the Pharisees, as to bee counted an honest man, fit to liue in a society. But to doe *Coloss. 3. 17. all in the name of Christ*, not onely by his authoritie and strengthening, but to his glorie, that God in all things may *1 Cor. 10. 31 be glorified*, ministering (to that end) *as of the sufficiencie that God ministreth; 1 Pet 4. 11* even struing vnto this, is of grace: it is the true loue of God by which the heart is caried in such intention to honour God. Vnto a good worke is required power, loue, and a sound minde, vnto which Christians receiue

- 2 Tim. I. 7. the spirit in their measure. Loue  
 Rom. 13. 8. counted the *fulfilling* of the law.  
 produceth and directeth the work  
 of the beleeuer to God in Christ,  
 Rom. 14. 8. *whom he liues* as the Lord of his  
 and death, as Paul saith of himselfe  
*to me to liue is Christ*, Philip. 1. 21. the  
 scope of his life the glorie of Christ  
 and so of God the Father. Thus the  
 Church saith to Christ, *in our gates*  
 all sweet things new and old: my wel-  
 Cant. 7. 13. *loved I haue kept them for thee*: the  
 blessing of the mariage between  
 Christ and the faithfull soule, is the  
 bringing forth of fruit to God, Rom. 7.  
 the end of the fruits of righteousness  
 that are by Iesus Christ, is the glory and  
 praise of God, Phil. 1. 11.

Men vnconuered are so turned  
 way from God, that they cannot spi-  
 ritually loue him, they are *destitute*  
 the spirit, it may bee they loue him  
 the God of nature, and Author of be-  
 nefits which they seek to haue and re-  
 ceive by his goodnesse vnto all, they  
 loue him, for their aduantage: but not  
 as he is in himselfe. soueraignly good  
 nor as they beleeue his loue to them

Inde 19.

in Christ, they may doe something for  
temporall blessings, as *Saul* and *Iehon*,  
for their kingdomes, and also with re-  
lation to eternall life, as the rich Ruler  
*Mat. 19. 16.* but liue not to magnifie  
Christ, to glorifie God in their spirits, and  
bodies, which is of grace, *Phil. 1. 20.* and  
peculiar to it.

*Obiection. 6.*

Some that fall away seeme to bee  
changed by the Gospell, not onely  
outwardly, but inwardly: how can I  
then bee infallibly certaine of the  
truth of my change?

*Answer.*

The change of Apostates is by the  
gift of some common graces which  
Christ as Lord of the Church, euen  
of hypocrites in the visible assemblies  
(whom he imployeth for the good of  
his) bestowes vpon them, but he ne-  
uer giueth inward spirituall life to  
them as members of his body wherof  
he is head; They are made partakers  
of the holy Ghost, in some inferiour  
working: but are not made new crea-  
tures



Heb. 6. 9.

Gal. 5. 6.

&amp; 6. 15.

1 Pet. 3. 4.

tures, nor receiue that grace which *accompanieth* or is attended with *sanctification*, which may appeare by the *operation* of this grace, to that which they receiued by the holy Ghost, from which they fall for euer. The worke of apostate and sound Christians proceed not from one and the same inward principle, the true beleeuers proceed from faith, *working by loue* the *new creature*, of which a man is esteemed with God from the spirit of life, the *life of the spirit* in them, which other haue not dwelling in them. Consider a little the difference of the worke of God in the fountaines of action.

Wherein  
differs the  
change  
that is  
wrought in  
Infidels  
and true  
beleeuers

Ephes. 4. 23.

24.

Colos. 3. 10.

First the minde of a temporizer is not holy, though it be inlightned; know and acknowledge the truth for it is peculiar to true beleeuers to be renewed *in mind after the image of God*; Such as haue *learned Christ truly* and effectually, haue *put on the new man*. But they that beleeue not truly and sauingly, haue their *minds still defiled*, Tit. 1. 15. not healed with the unction from him that is holy.

This may appeare in these particulars, 1. in that the knowledge of true truth is not rooted in them, (that is) in the love of it, Wherein *Thessalonians 2. 10.* for they neither loved the truth for the truths ledge of true believers, but for their private ends, aspiring to something else by it, viz. to differ from others, some liberty, or commodity, &c. in that they receive it not with such perswasion as is by the Spirit given to the elect, which is one reason of their apostasie, for in time of temptation they fall away, *Luk 8. 13.* their light vanisheth, and a greater darknesse comes upon them, then they had before they were lightned; *If the light that is in the be darknesse, how great is that darkness?* *Mal. 6. 23.* Then is their light either of nature, or that which was wrought in their minde by the spirit, is turned into darknesse, when they suffer the iudgment of their mind to be overwhelmed with brutish lusts, and yeelding up their wit to peruerse cogitations, they degenerate as it were into beasts, casting away conscience, they make shipwracke of faith, *1 Tim. 1. 19.* though their

their knowledge was not meere-  
 quired by humane wit, and natur-  
 meanes, but was wrought in them  
 the Word and Spirit of God; for  
 said, they were *intlightned and made*  
*Heb. 6. 4.* *takers of the holy Ghost*; they receive  
*the knowledge of the truth*, yet it was  
 & 10. 16. rather a conviction of their mind than  
 it was truth, so as they had nothing  
 oppose against it, then a firme per-  
 sion and establishment in the truth  
 the devil was in a sort cast out of the  
 mind in the dispelling of the darknes  
 by the shining in of the light, but he  
 was neuer cast out of their will and af-  
 fections, so he *returnes* and (with  
 their heart) repossesseth them, then  
*Mat. 12. 44.* *turne backe after Satan*, so it is worse  
 45. *then it was* with them, their dark-  
 1 Tim. 5. 15 *ness* is greater, and with more  
 power.

Second, their mind being defiled  
 not sanctified, they are soone puffed up  
 in their mind vnto *vaine reasoning*, and  
 that begets a false opinion, ioyned  
 with pride, so as they propound here-  
 ticall doctrine to others boldly, and  
 hauing striven for it pride suffers them



not to forsake it, being *pust up rashly* Colos. 2.18.  
with their fleshy mind.

Some tyme they fancy a lye, which  
of follow seemies to them wisdom,  
and send to inquire of God with co-  
our of offering themselves to his di-  
rection, to know what is best to doe,  
with profession to follow his word  
whatsoeuer it bee, it may be with an  
oath to hide their hypocrisie, yet  
meane not to follow it further then it  
agreeth with that which they haue  
reloved to doe, as they that sent to  
Jeremie, to inquire of the Lord for the *1er. 42. 3, 5,*  
thing that they should doe, the way *6.*  
wherein they might walke, with this  
protestation, *The Lord be a witnesse of*  
*faith and truth betweene vs, if we doe not*  
*according to all things for the which the*  
*Lord thy God shall send thee to vs, whe-*  
*ther it be good or euill, &c;* yet they dis-  
sembled and did not obey the voice of the *vers. 10, 11.*  
Lord, because it was not according  
to that which was in their hearts, but  
accused the Prophet of lying, and that  
he was prouoked by *Barnab* to be-  
tray them, *Ierem. 43. 2, 3.* There is no  
drunkennesse more troubles the  
minds

Ezek. 14.  
13.

Ezek. 14.9.

minds of men, and all their sense then hypocrisie; they are full of de-  
ceits, till they be purged by the spirit  
full of inconstancy and feuity, what-  
euer they pretend, they are inclin-  
in their mind to falshood, as the  
ders of *Israel* that came and sate be-  
fore *Ezechiel* to consult with him,  
if they would haue knowne the will  
of God by him, when they had set  
their idols in their hearts, and put  
*stumbling blocke of their iniquity before*  
*their face*. Therefore the Lord admo-  
nisheth the Prophet, that hee shoul-  
not be bowed with too much me-  
towards them, nor fall by too much  
facility; for howsoever they seeme  
to come as disciples, their minds were  
nought: the Lord makes it their pu-  
nishment sometime that they meet  
with *deceivers*, who harden and con-  
firme them in their fancied errors, by  
his iust iudgement, whose *the deceivers*  
*and the deceived be*, *Iob 12. 16.* that the  
punishment of the Prophet may be as the  
punishment of him that asketh, and the  
iudgement of the Master, as the iudge-  
ment of the schollar, *Mal. 2. 12.*

Thirdly

Thirdly, their knowledge is ineffectuall, 1, *they know not as they ought to know*, 1 Cor. 8. 2. it is not a solide knowledge of diuine things, but a *forme of knowledge*, or vaine appearāce, 1 Cor. 2. 20. 2. *they know not for their owne use, and good*, which is required, Job 5. 17. nor keeping in mind for future use, as concerning themselves, *to be remembered for afterwards*, Esay 42. 23. 3. *they know not what first and principally*, and what more earnestly to follow, (*as the Kingdome of God, and his righteousnesse*, their *bope of the high calling of God*, their owne conuersion, &c.) for in respect of these things, *they dye without wisdom*, before they Job 4. 31. haue thought fruitfully on their death. As beasts they goe on without iudgement, as if they tooke pleasure in forgetting themselves; they spend their strength about things that profit not, 1 Tim. 6. 4, 5. 4. Their knowledge leaues them ignorant of themselves, so as they *thinke themselves to bee something when they are nothing*: Gal. 6. 3. 5. Their knowledge puffeth them vp, 1 Cor. 8. 1. makes them vaine and proud, 1 Cor. 8. 1. makes them vaine and proud.



*Mat. 7. 3.*

proud, that they become *masterly* censors, not onely of traile *their brethren*, *Iam. 4. 11.* but sometimes of God himselfe, *Mal. 2. 17. 3. 14.* 6. Their light shineth not to their conscience, will, and affections, so as to guide their life, that they might walke in the way of vnderstanding, *they teach others, but not themselves*, cary a light wherby they prove others (though not by their charity which they haue not) and they themselves walke in darkenesse, and abide in darkenesse, *1 Iohn 2. 11.* It is therefore denyed the account of knowledge, for the liuelessnesse of *2 Pet. 1. 9.* hee that seeth not *things is blinde, and cannot see farre* *1 Iohn 2. 4. 9. 1 Iohn 3. 6.*

*Rom. 2. 21. 33.*

Fourthly, their thoughts and desires declare the fleshlinesse of their minds, they are *euill continually*, *Gen. 6. 5.* euery day, sabbath daies, and all that which riseth naturally, as the fruit of their mind is as an ill sauerour out of a sinke, they are *carnally minded*, *Rom. 8. 5.* for they are after the flesh, and when they take counsell and delibe-

it hath the same sauer with the  
 not and fountaine whence it springs, *Mar. 7.21.*  
 and comes, *their thoughts are wicked* *Esay 59.7.*  
 thoughts, of which God complaines,  
*Jerem. 4. 14. How long shall thy wicked*  
*thoughts lodge in thee?* when they  
 shew some good thing in their heads  
 they corrupt and defile it, being im-  
 pure; the Deuill also whose power  
 is in their mind, puts ill thoughts  
 into them as his first borne, and as his  
 breath to blow vp the fire of fleshly  
 lusts, vnto which they attend euen  
 on their beds: *sleepe departeth from* *Prou. 4.16.*  
*them, except they haue done euill, and*  
*caused some to fall, and they forget*  
*God, his properties, works and will,*  
*God is not in their thought, Psal. 10. 4.* *Esay 5. 12.*  
 they walke in the sparkes of their  
 owne fire which they haue kindled,  
 the counsels and deuises of their own  
 carnall mind, this therefore they shall  
 haue of his hand, *they shall lye downe*  
*in sorrow, Esay 50. 11.* for the thoughts  
 of the wicked are abomination to the  
 Lord, *Proverb. 15.26.*

But the true beleuer is not thus:  
 for first his knowledge is an abiding  
 light.

- light, not going out in obscurity, but shines constantly for his refection to life; called for that the *of life*. His teaching is such, as makes no full declination from God's statutes, because God hath taught that is, both brought him into way of saluation, and held him resting still vpon God as his Teacher and admonisher, *leading him by himself till he bring him to glorie.* Psal. 73. He cannot beleue otherwise then he hath receiued, though false teachers confirme their doctrine with signs and wonders, it is impossible to ceiue them finally, or fully. They know the voice of Christ so as they follow him; *they will not follow a stranger, but they flee from him: they know not the voice of strangers.* This is specially in fundamentall doctrine, as *1 Iohn 2. 21, 22. I haue not written you, because you know not the truth: because you know it, and that no lie is the truth.* The lye (which they know is not of the truth) is false doctrine about Christ whereby hee is denied either for his person or offices,



together. The cause why they  
not be deceived so, is, they are of  
and heare them that teach the  
th: Election preserves them in *2 Thess. 2*  
Christ, *1 John 4. 6.* so doth their peace *12, 13.*  
heart in that way, which they haue  
working in their soules, to keepe their  
arts and mindes in Christ Iesus, Philip.  
they haue an *unction* from him  
is holy, and know all things, and need  
that any man teach them, but as the  
anointing teacheth them of all things,  
which anointing dwels in them, *1 John*  
*27.*

But this is to bee vnderstood with Caution 1.  
utions: 1. Not that they need no  
further outward teaching, (for God  
hath appointed that to the end of the *Eph. 4. 11,*  
world, and in hearing hath required *12.*  
that we should be iudicious, and haue  
our senses exercised in the Scripture to *Heb. 5. 11,*  
know good and euill; trying the spirits *14.*  
by the analogy of faith) but they are *1 Job. 4. 1.*  
ought, that they might abide in the  
doctrine: for that they know it to be  
true and not lying: containing all  
things necessary to life and godliness,  
and teaching to abide in Christ, in  
whom

**Caution 2.**

whom we are complete. *Coloss. 2.* They may be tempted vnto trouble of their minds by false doctrine in foundation, 1. in the point of justification by faith in Christ without any works of the Law, or as any part of a cause of salvation: so were some of those that were good in the Churches of Galatia, *Gal 5. 10.* *I have written unto you through the Lord, that ye will be no otherwise minded: but bee that troubleth you, shall beare his condemnation whosoever he bee:* For them that were troubled, a little vnsettled in the mind by the false teachers, he is persuaded that they shall returne to truth, shaking off the false doctrine with thought of fearfull iudgement them that had put them a little from their minds, to which they returne with confirmation.

**Caution 3.**

2 Sometime they are tempted and troubled about the generall thing *Heb. 11. 6* whether God bee a rewarder of them that seeke him diligently, which is required of them that come to God so *Psal. 73. 13.* the flesh preuailing speakes, certainly *I have cleansed*

art in vaine, and washed my hands in  
innocency, yet they be then and alwaies  
in God, who holds them by their  
right hand, and puts confidence in  
their hearts to receiue of him counsell  
guiding them to glorie, *vers. 23, 24.*  
they know whom they haue belee-  
ued, & committed themselues to him  
for happinesse of soule and bodie,  
though they haue terrours within,  
and troubles without.

*2 Tim. 1. 12*

Secondly, though Beleeuers may  
be in many things because sight is  
not perfected at once, but is with  
some darkenesse, (as it were in the  
dawning betweene light and darke-  
nesse, not in full darkenesse, for true  
light hath shined to them, and doth  
shine within them) yet they see with  
many fancies, though they see the  
substance, as hee that at the first touch  
of his eyes by Christs healing, saw  
men, and walking, but not in their  
perfect lineaments, *onely as trees*, and  
when hee set to the cure againe, hee  
saw cleerlie euerie man a farre off;  
hence comes such diuersitie of iudge-  
ments among learned and good men:  
yet

*1 Ioh. 2. 8.*

*Marke 8.*

*24. 25.*



yet truth being propounded to them  
and defended by men of sound mind  
they haue a gracious aptnesse both  
discerne it, and to yeeld to it, as  
prooffe of their spiritualnesse, 1 Cor.

14. 37. 38. *a little child shall lead the*  
*for the wisdom from above is tractable*

*Esa. 11. 6. Iam 3. 7.* they offer since

lie their emptied minds vnto Christ

their wisdom, that he may fill them

with a frame of truth, becoming

fooles that they may be wise, 1 Cor. 3. 1

they renounce the wisdom of

flesh, and allow their wits no liberty

2 Cor. 10. 5. but in God, *euery thought is brought*

*captivity to the obedience of Christ*

*their eare tastes words as the palate*

1 Cor. 11. 29 *meat, Iob, 12. 11.* so the approved

*manifested by the heresies in*

Luk 17. 37. Church. *As Eagles to the carcasse,*

*are they gathered by proper sagacity*

*to the truth concerning Christ,*

*Word is ingrafted in them to the saving*

*their soules, Iam. 1. 21.*

Thirdly, their knowledge is effect

1ob. 17. 3. tuall, life eternall is begun, continued

and consummate in it; for Gods teaching

is such as is alwaies with effect

every man that hath heard and learned of Iohn 6. 45.  
 his father cometh to me. These are to-  
 gether, 1. knowledge of him. 2. being in 1 Iob. 2. 3. 5.  
 3. love of him. 4. keeping his  
 word, the word which they have re-  
 ceived as the word of God, workes in them  
 a beleene, 1 Theff. 2. 13. There is an  
 expression of their knowledge vpon  
 their heart by the force of the spirit,  
 as it transformes them by obedience Dan. 1. 3.  
 to the image of it selfe, Rom. 6. 17.  
 The Spirit of God by a secret force  
 changes their mindes inwardly farre  
 more then if the law by threatening  
 and terrifying should compell them,  
 engraving an expresse image of righ-  
 teousnesse in their hearts, answering  
 the prescript of the law, according  
 to which they frame their actions;  
 this is to haue learned Christ aright,  
 to haue bene taught by him, as the truth Eph. 4. 21,  
 in Iesus, to cast off concerning the con- 22. 23, 24.  
 sciousness in times past the old man, which  
 is corrupt by deceivable lusts and be re-  
 newed in the spirit of our minde, and put  
 on the new man which after God is crea-  
 ted unto righteousness and true holinesse.  
 It workes what it prescribes, it makes

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yet truth being propounded to them  
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 they haue a gracious aptnesse both  
 to discern it, and to yeeld to it, as  
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 14. 37, 38. *a little child shall lead the*  
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2 Cor. 10. 5.

1 Cor. 11. 39

Luk 17. 37.

Iob. 17. 3.



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 expression of their knowledge vpon  
 their heart by the force of the spirit,  
 thus it transformes them by obedience *Dan* 11. 3.  
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 on the new man which after God is crea-  
 ted unto righteousness and true holinesse.  
 And workes what it prescribes, it makes

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the

the profane holy; the churle liber  
the drunkard sober; the adulter  
chaste, &c. they by the light wh  
is in them see God as he hath re  
led himselfe in Christ, 2 Cor. 4.  
the Gospell is said to *give the light*  
*the knowledge of God in the face of*  
*Christ*: they in some measure com  
Eph. 3. 18, 19 *hend (as all Saints do) what is the breadth*  
*and length, and depth, and height,*  
*the love of Christ which passeth know*  
*ledge: and they see themselves*  
20. 27. *by the Candle or light of*  
*Lord in them.* They pierce into  
secret chambers of their hearts,  
see the state of their owne soules  
their graces, Christ in them, 2  
13. 5. their corruptions, defects,  
Rom. 7. *traveltie to Gods Law inwardly*  
*whence comes hindering of good*  
*and furthering of euill: they adm*  
*the rich and abounding love and graciously*  
*God in Christ, 1 Tim. 1. 14.* with  
Job 9. 3. 20. *cession of their owne vnworthinesse*  
*and imperfection; they haue no*  
*thoughts of themselves; not onely*  
*compared to God, but to other Saints*  
2am. 3. 13. *Eph. 3. 8. and shew by good conuersation*

their workes in meeknesse of wisdom; so  
they bee called the meeke of the earth  
doe Gods iudgements. Zeph. 2. 3.  
Fourthly, their thoughts are right,  
Prou. 12. 5. their renewed minde gi-  
ueth disposition thereunto, and they  
are fruits brought forth to God by  
the vertue of Christ, as the Spirit  
breathes obedience and workes in  
their mindes a studie and carefull  
thought of doing good, and walking  
out to please God. They haue a good  
measure in their hearts, out of which  
their thoughts are brought: and they  
turne their thoughts vnto good.  
Their note is not onely that they doe  
good, but that they deuise of good  
things, Prou. 14. 22. they haue promise  
therein of mercy and truth, and are  
not opposed to the wicked in that note  
which differenceth them, they not  
only doe euill, but imagine it: as it is Esay 32. 7, 8  
the word of the liberall man, that he desi-  
reth of liberall things, as the Churle de-  
scribeth wicked counsels against the poore.  
They are said to thinke of the Comman-  
dements to doe them, Psal. 103. 18. to  
perseuerate in Gods statutes by the loue



148 *Some helps to Faith.*

they beare to his Law, *Psal.* 119. 97. Wee willingly thinke of what wee loue, to thinke on *Mal.* 3. 16. *name*, of purpose to breed and serue the feare of God in their soules, and remember his name in the night, then God works vpon their thoughts and affections; *Psal.* 16. 7. *my reins shall so teach me in the night*, speaking naturally, he intimates the constant meditations of God to guide him in thought, choice, and loue of that which he ought to hold; living in strife with time, carefull that it should not ouerrun them too much, they *to mind in the night*, what formerly they had learned; they thinke of the fresh things they haue had of his favour *Psal.* 63. 5, 6. of their experiences of his answering their prayers, to firme their faith, and their hope, *77. 6. they search their hearts*, and receiue the truth in them, offer thanks to the Lords tryall, *Psal.* 17. 3. *they pray for acceptable meditation* *Psal.* 19. 14. and labour to keepe their thoughts in an order, to serue God with their thought according to his

2. Commandement.

Secondly, the conscience of a temporary believer (whether quiet or troubled) differs much from the believers, in the execution of the function. The conscience of an unbeliever is defiled, *Tir.* 15. not onely his mind, which misrepresents propositions, but his conscience, which brings forth assumptions; the unbeliever hath some holiness received to his conscience, which none have but in *Christ*, in whom he is a creature, *2 Cor. 5. 17.* by whom he hath been taught to put off the old man with his works, and to put on the new, renewed in knowledge after the image of the God that created him.

For the quiet conscience, that is in the unbeliever, or in him that hath onely a temporary faith, differs from that which is in a true believer, 1. in the cause of quietness, 2. in the effects, 3. in the continuance.

First, the cause of quietness in the unbelievers conscience is, that hee rests vpon mistaken grounds, as that his faith giueh him right to the Commandant of Grace which God hath

Wherein the Infidels quiet conscience differs from the true believers. *Col. 3. 9, 10.*

The causes of the quietness of the conscience of Infidels.

made to all that truly receiue Christ, whose meritorious blood is the foundation of the new Testament, League or Couenant, *Math. 26.28.* It is fallibly true in the proposition, *Who soeuer hath the Son hath life, to as much as he receiued him he gane this dignitie that they should be the children of God;* but his assumption it is vtterly false; I leene in Christ, and receiue him: for faith is not applicatiue. So in the point of sanctification he is deceiued with a shew of it when hee hath no truth, for hee rests vpon the promise made to the sanctified, but falsly ascribed to himselfe being yet vn-sanctified.

2 His quietnesse is by a wilful presumption of finding God peaceable towards him, against the expresse words of the curse, *for he trusts in a lying word,* namely a false application of the promise without regard had of the condition required of, but not to be found in himselfe. Herein they are sometimes strengthened by false teachers, that giue life to them that should not liue, and make them to hope.



they will confirme the word of their  
 prophetic, *One builds a wall, (i. pro-*  
*feth peace to them) another daubes*  
*with vntempered mortar, (i. con-*  
*firms that which the other hath said)*  
 without any ground, because it is  
 with deepe silence of repentance,  
 therefore there is no peace, *Ezek. 13.*  
*10. 19.*

3 His quietnesse of conscience is  
 the not feeling of sinne, and in the  
 stirring of corruptiōs, for he slum-  
 bers fast and sleepest in sinne without  
 case; as a body tending to sicknesse  
 (though not yet sicke) is quiet till  
 something be taken in, which fight-  
 eth with, and expelleth the sicke mat-  
 ter. While sleepe bindes the senses  
 though there bee many wofull euills,  
 in all of them, there is no disease-  
 ment though a man haue many disea-  
 ses vpon him, when hee is fast asleepe  
 hee feeleth nothing, as the Apostle  
 speaks of his state vnregenerate, *I Rom. 7. 9.*  
*was alive without the law, but when the*  
*commandement came, sinne reuiued and I*  
 *died.* He was at rest in his conscience  
 without accusation for sinne, for it

made him not afraid of Gods iustice  
and vengeance: but when he percei-  
ued the spiritualneſs of the Law, that  
his conscience accused and terrified  
him, telling him of his damnable  
case.

4 By earthing themselves (as  
were a Foxe in a caue of forgetfulness  
of God) and not considering their  
owne state; As when the senses be  
taken vp with objects that delight  
them, they tend not that greife that  
hangs about them, so they diuert  
their thoughts to pleasing things  
the world, are so possessed of them,  
that they consider *not in their hearts*  
*that God remembers all their finnes,* and  
that they shall come to iudgement.

Hof 7.2,

Esa 5.

5 They oppresse their consciences  
with false reasonings, which the Pro-  
phet calls *drawing iniquitie with cords*  
*of vanitie.* These are pretexts and ex-  
cuses by which they cast a colour vpon  
euill that it seemes to them good  
and their reasons concluding things  
pleasing to them, are strong to draw  
on the finnes which at first their con-  
science murmured at, and hauing with-  
fully

ally deceiued themselves, they lye  
owne in a false peace, without feare  
woe denounced against them that  
all euill good, and good euill, *Esay 5.*  
8.20.

Secondly, concerning effects of <sup>The effects</sup>  
the quiet consciēce in the vnbelceuer, of the quiet  
it giues him no true comfort in conscience  
God as reconciled, the hypocrite can-  
not make the *Almighty his delight: Iob 27.10.*  
it is not renewed at all vnto that  
holinesse which it lost, therefore  
though the witnesse of it in some  
things be true, *Rom. 2.15.* yet it is not  
only; 3. it excusing with truth the  
worke done for the matter of it, yet  
it holds not a man vnto a right man-  
ner and end of actions, with due cir-  
cumstances. When *Iehu* said to the  
sonne of *Rechab*, *Come with mee and see*  
*zeale that I haue for the Lord;* his  
conscience excused falsly, for though  
he were caried with a great will to the  
fact; yet it was not zeale for the Lord,  
sincerely to ouerthrow Idolatrie, for  
it is exprestely said, that hee regarded  
not to walke in the Law of the Lord God  
of *Israel* with all his heart: for hee de-

2 Kings' 10  
16. 31.



*parted not from the sinnes of Ieroboam*  
 For he rooted the house of *Ahab*  
 to make the Kingdome sure to him  
 selfe, therefore God threatned to  
*venge the blood that Iehu shed.*

*Hos. 1. 4.*

The yong mans conscience, witness-  
 nessed his keeping of all the Com-  
 mandements, when for right manner  
 and end hee had kept none of them  
 neither did it hold him to vniuersal  
 obedience, as appeares by his reiect-  
 ing the commandement of triall  
 which our Saviour gaue him: such  
 conscience how quietly so euer it suf-  
 fer a man to goe on, is not a conscience  
 towards God, for then it would not  
 suffer him to liue in knowne sinne  
 consciencelessly, but make him to sub-  
 mit to euery knowne commande-  
 ment.

The con-  
 tinuance  
 of the In-  
 fidels quiet  
 conscience

Thirdly, the continuance of this  
 quietnesse is not long, when God is  
 pleased to interrupt their presumpti-  
 on, he opens the conscience of vnbe-  
 leeuers to take notice of their work-  
 ing iniquity, and summons them to  
 his iudgement seat to giue account  
 of their doing, and then *in the midst*  
*laughing*

laughter their heart is sorrowfull, as *Pro. 14. 13.*  
 on the sight of the handwri-  
 ning upon the wall; so are they full of  
 error, their false confidence is de- *Esay 28. 17.*  
 stroyed, there is onely feare to make *19.*  
 them understand the hearing, their  
 counterfaytes shall doe them no good,  
 the wall is no more, nor the dambes  
 thereof. *Ezek. 13. 15.*

On the other side, first the cause of The causes  
 quietnesse in a true beleeuers consci- of the true  
 ence is his resting on Christ by faith beleeuers  
 the sprinkling of it with his blood, quiet con-  
 the blood of atonement, as for all *Leu. 17. 11:*  
 his sinnes, and dead workes, so parti- *Rom. 5. 11.*  
 cularly for those that doe specially lye *Rom. 5. 9. 20*  
 upon his conscience, for present peace  
 with God, and safety from wrath for  
 ever hereafter, through Christs aduo- *Rom. 8. 34.*  
 cation, and intercession, appearing in  
 heauen for him; this is one great *Heb. 12. 24.*  
 benefit of liuing vnder the Gospell,  
 (with faith) they are come to the blood *Heb. 7. 25.*  
 of sprinkling, which is of an euerlasting *& 9. 12.*  
 vertue, vnto remission of sinnes, and  
 reconciliation, as God had chosen *1 Pet. 1. 2.*  
 them thereunto.

2. This peace in the true beleuer  
 is

is strengthened, and increased by increase of the knowledge of Gods love to him. A condemned prisoner hearing onely of a pardon, is at peace a little, and his feare is somewhat abated; but when he seeth it, he is confirmed more. The more God sheds his love abroad in his heart by his Spirit, the more hee walkes in the light of his countenance: The more God giueth him to know the things which he hath giuen him, the more hee hath experimentall prooffe of Gods care of him, *Psal. 41. 11, 12.* Now experience giueth hope, and hope maketh not ashamed, *Ro. 5. 4, 5.* by euidenting the sanctification of the spirit in him. This the Apostle deliuers to vs in his owne example, and as his peace was confirmed, so is the peace of euery beleeuers. His peace was confirmed in him by sense of his seruing the Law of God with his mind; and by this, in that though the power of sinne preuailed much in him; yet hee did not allow but hate and bewaile it as his greatest miserie. This sanctification is set forth, 1. in the dying of the root of all sinne



innes, the force to bring forth fruit  
 ened, *Rom. 7. 6.* but now wee  
 deliuered from the law, he being dead  
 whom wee were holden, namely that  
 husband, originall corruption, which  
 wrought with great force by the law  
 to bring forth fruit vnto death: 2. vnto  
 this comes our mortifying of the  
 deeds of the body by the spirit, vnto  
 which is ioyned promise of life, *Rom.*  
*8. 13.* Wee mortifie sin, when we crucifie *Gal 5. 24.*  
 the flesh, with the affections and lusts of it,  
 which is one note of them that are  
 Christs; for hereby they haue assurance  
 giuen them that they are not vnder the *Gal 5. 16.*  
 Law, for in that they fulfill not the lusts  
 of the flesh; it is euident, hereby that  
 they walke in and are led by the Spirit;  
 and in that they are led by the Spirit, it  
 is euident thereby that they are the  
 sonnes of God.

3 The Spirit of life hauing giuen  
 into the soule holy graces, doth by go-  
 uerning them, make them to glorifie  
 God, and that with study and delight  
 to doe so. The worke and labour of loue  
 done to his name, are such things as are  
 attended with saluation; they know  
 their

*Heb. 6. 9,*  
*10.*

*Heb. 13. 18.* their conscience is good (for integrity) when they desire in all things to live honestly; and that they are of the truth when they loue in deed and in truth to powerfull is their knowledge that, that they can assure their hearts, and make them quiet before him.

*Phil. 3. 3. 15.* 4. By faith of Christian liberty, sanctified persons are freed from the rigour of the Law, that God accepts their weake begunne obedience, aspiring to perfection though not come neere to it; wee are the Circumcision which worship God in the spirit, reioyce in Christ Iesus, and haue no confidence in the flesh. God reckons them perfect, that truely are sensible of their imperfection, that rest wholly on Christs perfect righteousness, and that tend vnto perfection, following hard towards the marke; for they know that to mind things of the Spirit is life and peace.

The effects of the beleeuers peaceable conscience

Secondly, for effects, the true beleeuers, 1, haue ioy with their peace of conscience, called the ioy of their faith, they reioyce in God as theirs, by the atonement, *Rom. 5. 11.* In great extre-

David comforted himselfe in God 1 Sam. 30. 6.  
 his God: God giues them peace and  
 by beleeuing, Rom. 15. 13. To behold  
 face with ioy, to lift vp their face to Job 33. 26.  
 him with delight in the Almighty, Job  
 22. 2. The true beleeuers peace is  
 with free entrāce, and holy boldnesse in  
 prayer into his presence with lawfull  
 suits, Ephes. 2. 18 Heb. 4. 16. Heb. 10.  
 19 22. 3. It is with a holy shame,  
 and abhorring of a mans selfe in a vo-  
 luntarie remembring what hee hath  
 done, as a woman afflicted in spirit for Ezek. 16. 63.  
 sinning against the husband of her  
 youth, though vpon her repentance  
 receiued againe with husbandly af-  
 fection. Esay 54. 6. 4. Their peace  
 witnesseth the loue of Christ, for it  
 holds the beleuer (as wholly bound  
 to him,) to liue no more to himselfe, but 2 Cor. 5. 15.  
 to him that loued him so as to dye for  
 him, &c. 5. This conscience of a true  
 beleuer hath the authority of God in  
 it with such respect, as it holds him to  
 whatsoeuer God commands him, hee  
 cannot (conscienceleslie) sinne. 1 Ioh.  
 3. 9. he cannot breake the least comman- Math. 5.  
 dement, and teach others so to doe, for  
 such



such a one shall be *least in the kingdom of heaven*, and he is none of them that haue such honour. It witnesseth that *not casting away Gods Commandements*. *Psal. 18. 22.* His conscience being cleared he labours to be cleare towards God and men, *Act 22. 16.* hence is striving against sinne, and close fighting with it, trauaile of soule for inward mortification, buffeting the body to bring it into subiection, *1 Cor. 9. 27.* and to continue in the good worke with patience, of conscience towards God when for our good we receiue euill and this is grace. *1 Pet. 2. 19.*

*J. Ps. 22.  
22, 23, 24.*

6. It encourageth in well doing both for matter and counsell, and intention of heart against imputations of hypocrisie and vanity, *Iob 27. 4, 5, 6.* *2 Cor. 1. 12.* *2 Cor. 5. 11, 12.* 7. The peace it giues is effectual to preserve him in Christ, i. to keep the minde sound, for iudgement of diuine things, and the heart in sincerity and rightnesse of affection, that the believer shall enioy felicity *aboue understanding*, and abide in Christ for ever, *Philp. 4. 7.*

*1 Iob. 4. 17.*

8. It giueth boldnesse in expecta- 2 Tim. 4. 8.  
of the iudgement of the great

Thirdly, for continuance, it is a ne- Prov. 15. 15  
failing feast: It may bee interrup- The conti-  
(1. by diuine desertion, when nuance of  
God will *hide away his face*, as *Iob 34.* the true  
Cant. 3. 1, 2, 3. 2. by temptation peace of  
infidelity and despaire, as in *David*, conscience  
when he wrestled with vnbeleefe and Psal. 73.  
despaire, 3. by fall into great sinnes, & 77.  
in *David*, *Psal. 51.* who prayeth  
honestly to recouer his lost ioy, to  
reioyce and gladnesse, to the reioycing  
of his bones broken with feeling of  
wrath:) yet it alwayes remaines in *Iohn 8. 35.*  
cause The spirit of peace dwells for-  
uer in them: they hold their con-  
iunction with Christ, and so their vni-  
uersall iustification, their adoption,  
the free loue of God, and the interces- *Iohn 8. 35.*  
sion of Christ, and their right of inhe-  
ritance to the kingdome of heauen:  
and it returnes at length, and some-  
times more full then before, (as the  
day clearer the clouds being dispel-  
led: as some diseases further the health  
for afterwards; and as broken bones  
knit

knit againe are firmer) *David, Ieremy, Iudas*, came out of the trouble of the soule with increased peace triumphing, *Psalm. 31. 22, 23. Lament. 3. 21. 22, 23, &c. Ionah 2. 7, 8, 9.*

Difference  
betweene  
the trou-  
bled con-  
science of  
beleeuers  
and infi-  
dels.

*Rom. 8. 15.*

The cause  
of the  
troubled  
conscience  
of vnbe-  
leeuers.

*Prov. 5. 12,*

*13, 14*

The troubled conscience of the vnbeleeuer, and the troubled conscience of a true (though not perfect) beleeuer, are differenced, 1. in cause: 2. in measure: 3. in effects.

The vnbeleeuers trouble in conscience is caused by *the spirit of bondage* which reuealing the Law, and manifesting his sinnes, disquiets him, by vsing his conscience to apply the curse of the Law strongly vnto great feare. Hee is amazed at his owne brutishnesse, and the apprehension of the miseries vnto which hee hath by his wilfull sinning exposed himselfe. Hereof when his conscience accuseth him it rebukes him, and exerts from him, a mournfull complaint (but yet without repentance) wherein he aggravates his calamitie, 1. *almost all the day*; and that 2. increased by the place, in the Church of God, there where saluation was offered him, and good



Instructions giuen him which he desired. 3. and in the sight of them whom he had hated for goodnesse.

2. For measure, the vnbeleeuers The measure of  
conscience accuseth too sorely, though the terror bee iust; hiding away the Gospell, not giuing so much as any hope of pardon and saluation. There *Esa. 57. 20.*

is a generall disquietnesse in the heart, *beleueneth not to returne out of darknes,*

15. 22. griefe wholly possesseth the heart, without any strife against it sinfull; as it was in *Indas, Mat. 27.*

15. it vrgeth not to faith and repentance truly. He is troubled for apprehended punishment, but not for offence committed; hee affects deliuerance, but not repentance; sometime complaines of God for the greatnesse of his punishment, (as *Cain, Gen. 4.*

3.) but seekes not his fauour. A beginning (it may be) of that which is in Hell, or some tast of it: where they fret against the Lord with indignation, *gnashing their teeth* without hope of mercie, in endlesse desperation. For the spirit of bondage hauing opened their conscience to see their sinne

and

and Gods wrath, with sense of guiltinesse, leaues them in terrours, and moues them not to goe to Christ, (through their own corruption) they bring forth desperate sorrow; a fearefull effect of their desperate sinning, who answer such as exhort them to

*Ier. 2. 28.* repentance, *There is no hope, I haue loosed strangers, and them will I follow:*

*Esay 50. 11* whom God may iustly say, *This sorrow ye haue at my bands, ye shall lie downe in sorrow, Esa. 50. 11.*

The effects of the troubled conscience of vabecuers.

Thirdly, for effects, 1. it makes man shunne God, as *Adams* conscience did him vpon his fall; *hee heard his voice in the garden, and was afraid, and hid himselfe, Gen. 3. 8. 10.* as the

Devills were troubled at Christs presence as their tormentor, crying out

*Iohn 3. 20.* *What haue I to doe with thee?* it makes

a man flee the stroke of the word in a sincere ministerie; it cannot abide the

light of the truth to shine, it increaseth the trouble of it. *Ahab* confessed

*Michaiah* to bee a Prophet of the Lord, yet hated him because he prophesied

evil to him, not good, *1 King. 22. 8.* *Herod* could not endure *Iohn* the Bap-

tist,

in charging him with vnlawfull  
deeds, but added this yet above all, that  
he shut up Iohn in prison, Luke 3. 19, 20.

The troubled conscience of the beleeuer is from the *spirit of grace*, of the be-  
Zach. 12. 10. sanctifying conscience leeuers  
to some tightnesse and holinesse in troubled  
performing the function of accusing conscience  
and disquieting friendly and for good  
to the beleeuer, (though not without  
some mixture of the flesh) It troubles  
not onely nor chiefly for punishment,  
but for sinne as it is a violation of the  
Law, as it is of enmitie against God,  
offensiuē to him, and causing wrath,  
whereby the sinner is detestable to  
himselfe, for doing things so vnwor-  
thy. He cannot liue vnder Gods dis-  
pleasure, in whose fauour is life, este-  
eming it *better then life* to haue the light  
of his countenance.

Secondly for measure: this vnqui- The mea-  
etnesse is not full: it is with some re- sure of it.  
velation of the Gospell supporting  
him. The conscience pursueth the  
sinner (that is now in repentance) to  
the sacrifice of Christ, conceiuing  
that his sinnes may be pardoned, and  
there



there is some measure of faith in Christ, (at least in desire) to the purging of the conscience from guilt, and filthinesse of sinne. It may be he seeth no faith in his owne heart, yet he cannot giue vnbeleefe a quiet settling, nor say I will not belecue, his conscience telleth him, hee ought to belecue, because of Gods Commandement; he valueth faith high'y, seeks it of God constantly, with mourning for his vnbeliefe; and calls vpon his heart to trust in God, as not without hope, though languishing, nor without loue, whereby he cleaues to God, seeking his fauour specially and the light of his countenance, whether he be in prosperity or aduersity.

*Law. 3. 28,*  
29.

The effects of it.

Thirdly for effects: 1. it makes the beleuer to beare punishment vpon him, whether it be from God or man. 1. from God, *hee puts his mouth to the dust*, he throweth downe himselfe before God, acknowledging all to be iust that is vpon him; and saith in his heart, *there may be hope*, and so striueth against diffidence. *Except the wheat corne fall into the ground and die, it abideth*

it alone, but if it die, it brings forth John 12.24.

such fruit: such death is with hope of  
Hee sitteth alone and is silent, be- Lam. 3.28.

cause he hath laid it upon him, hee opens  
his mouth against God, Ezech. 16.

he is in meditation (according to  
the rule) In the day of affliction consider.  
Eccl. 7.16.

2. It makes him to feare sinne to  
come. His trouble of conscience by  
sinne in time past holds him in awe,  
that he cannot continue in knowne  
sins, haue we not enough for the sinne  
of Peor? Iosuah 22.17. Nehemiah 13.  
17, 18.

3. It workes in him a readinesse to  
forgiue men that haue trespassed a-  
gainst him, because hee needs, and  
seekes pardon of God for his trespas-  
s against him. To that end is the  
promise, If you forgiue men their tres- Mat. 6.14.  
passes, your heavenly Father will forgiue  
you your trespasses, namely, to confirme  
their faith that forgiue others, by  
sense of such grace giuen themselves  
from God. For if they which are na-  
turally inclined to reuenge, yet (of  
conscience towards God) can forgiue  
others,

others, and doe strue to put away  
affection that hinders it; much more  
will God of his infinite mercy forgive  
them. Thus is that petition in the  
Lords Prayer framed with a purpose  
our hope of being forgiven our selues  
because euen we that haue but a drop  
of that mercy (which is sea full  
God) are inabled to forgive, and draw  
it from our heart.

*Psal. 85. 8.*

4. Hee welcomes the ministry  
waites vpon the mouth of the Lord  
therein, to *bearken what he will say*  
*him*: holding that the Lord will send  
peace to his people, their feet shall  
bring glad tidings of peace, and good  
things are welcome, and in their confor  
ming he perceiues beauty, with reuer  
ence. If they wound him to humiliate  
him further, he counts it faithfulnesse.  
hee strues to remember God in his  
wayes, promising with purpose of  
heart to sing ioyfully of his righteous  
nesse; when hee opens his mouth  
will shew forth his praise. Thus is  
towards God, and towards men: he  
beares what befalls him from the  
whether by the iustice of the Law,



their wrong dealing. Of the for-  
 we have the converted theise an-  
 gence, who iustified authoritie and  
 Law, in that he and his fellow suf-  
 Luke 23.41. saying, *we are indeed*  
*meously here, for wee receiue things*  
*by of that we haue done.* Of the lat-  
 the Apostle Peter saith, that if *1 Pet. 2. 19.*  
*wee doe well, wee suffer wrong and*  
*patiently it is acceptable to God.*  
*grace it for conscience towards God*  
*endure grieve, suffering wrongfully.*  
 we cannot yeeld to their vniust  
 mandements, he submits himselfe  
 their vniust punishments, this pati-  
 the seruants of God haue shewed  
 former times, and the Spirit of the  
 is not shortned. Of such suffe-  
 there is something to bee said

The will of an vnbeleeuer, is not  
 free from spirituall bondage, he  
 more at his choice to doe the  
 of the flesh and minde, then a  
 slaue is to doe the will of his ma-  
 and to serue him. A worke, and  
 is specially counted good or e-  
 of the will; the more the will is  
 I ob-

obfirmed in good, the more is the goodnesse of the action; the more is obfinated in euill, the more euill the action, as may bee feene in them that lay bonds vpon their will eith to good or euill, by vow or oath, and bond wherewith a man binds his foule.

1. The comfort of a strong Christian is more in perceiuing the will of God in his will, then in his power and deed, I meane a working with delight in his Law, not altho it be ineffectuall, though hindered by the flesh, so as he either cannot effect his good purpose, or not perfectly. *Rom. 7. 18. To will is present with me but I find no meanes to performe that which is good.* Externall acts and not the wills.

2. Godly men alledge with *Pfal. 119. 30.* and comfort their holy election *57.* will, good desires, and purposes to Gods Law, as the worke of God in them, whose gift it is to make them desirous and willing, *Neh. 1. 11. Psal. 8. I desired to doe thy will, O my God. Psal. 119. 20. mine heart breaketh for*

fire to thy iudgements alway. ver. 40.  
 hold I desire thy commandments, Esay  
 8, 9. The desire of our soule is to thy  
 me, and to the remembrance of thee;  
 b my soule haue I desired thee in the  
 ht, &c.

God promiseth graciously, not  
 e'y acceptance, but fulfilling and  
 anting them, Psal. 10. 17. Pron. 10.

God will grant the desire of the  
 teous: to their desire there is onely  
 Pron. 11. 23. they desire to haue  
 holy Spirit shall be granted them,  
 ke 11. 13.

4 Their desires are their fruit in  
 at, which they giue of their renew-  
 will; and their fruit is the worke of  
 e spirit, and so acceptable; Their  
 fire is from, 1, godly and great sor-  
 (at least sometimes) 2 Cor. 7. 11.  
 hold this thing that ye haue been godly  
 what great desire it hath wrought in  
 2. and it is settled and continued,  
 Sal. 27. 4. Pron. 30. 7. God who hath  
 brought the desire maintaines it till  
 incline his care, Psal. 10. 17. and it  
 not as the desire of the slothfull,  
 whose hands refuse to worke, but it



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is 3. with endeuour, *Psal. 119. 48.*  
*will lift up mine hands also to thy com-*  
*mandements which I haue loued.* I will  
hold them fast as with both hands  
and labour to expresse them in deed

*1 Cor. 9. 17.* 5 Good desires qualifie a worke vnto  
to acceptation and reward, when it is  
not onely done, but willed; this is the  
*1 Cor. 8. 8,* naturalnesse of our loue, not our deed  
*10*  
*1 Cor. 9. 7.* onely; but done franckly and freely,  
not grudgingly and of necessitie; but  
chearefully, as moued in our hearts  
this God loueth.

6 It is peculiar to the faithfull whom  
God hath receiued in Christ, to haue  
the new heart promised, *the stony heart*  
*Ezech. 36.* taken away, and to receiue a heart of  
*26.* flesh; to haue the *Lawes of God* put  
*Heb. 8. 1.* in their minds, and written in their hearts;  
it accompanieth forgiveness of sin,  
which vnbeleeuers obtaine not, and  
is the fruit of this couenant, *I will be*  
*their God, and they shall be my people.*

It is true, that euen heathens haue  
the law written in their hearts, that  
they know by naturall light con-  
fesseth the substance of externall acti-  
ons prescribed in the law, the goodly

know

know distinctly and particularly:  
 that light shines into their consci-  
 ences to accuse them for euill done, to  
 hold them backe from euill desired,  
 and to encourage them vnto, and in  
 good done, *Rom. 2. 15.* they are over-  
 come with the power of the truth, and  
 those seedes of iustice sowne in their  
 mind by force of their conscience are  
 waileable in many to a ciuill life; but  
 the law is not written in their will,  
 that they should sincerely affect, and  
 studiously follow the keeping of  
 Gods Law. It is the priuiledge of  
 Gods children in grace to bee freely  
 inclined by their wills to the inward  
 and outward obedience of the will of  
 God, who puts his law in their in-  
 ward parts, renewing their minde to  
 discerne, and their wills to choose it,  
 as holy, iust and good; it is one speci-  
 all note whereby God distinguisheth  
 them from all vnregenerate men, that  
 they know righteousness and follow  
 after it, that his *Law is in their hearts.* *Esa. 51. 3, 7.*

Men that belecue not so as to haue  
 the life of Christ in them by faith are  
 said to be *dead in sinnes, and trespasses,* *Ephes. 2. 1.*

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*Coloss. 2. 13.* and in the uncircumcision of their flesh  
 so vnder the power of actuall and origi-  
 ginall sinne, as a dead man is vnder  
 the power of death, and their workes  
*Gal. 6. 1.* dead workes; though they doe some  
 workes, yet they argue not life to be  
 in them, no more then the stinking  
 sauer that is exhaled from a dead  
 carke. It can conclude it to be alive  
 therefore their will is not free to an  
 spirituall worke, death depriues  
 not onely of action but faculty also.

They are said to *serue sinne*, *Tit. 3.*  
 none can bee free indeed, but whom  
*1oh. 8. 36.* the Sonne makes free, whom he frees  
 they must bee in him by a true faith  
 obtaining his free spirit: where  
*Spirit of the Lord is, there is liberty,*  
*Cor. 3. 17.* they haue no true faith, and  
 so not being in Christ, haue not the  
 spirit, and so their wills remaine in  
 full bondage, then they are not free  
 vnto, but free from righteousness, al-  
 together alienated from it, they can doe  
 nothing but sinne in their naturall  
 morall and religious workes, such  
 as the tree is such is the fruit. Gods pro-  
 uidence gouernes them into some  
 worke



workes that are good for their matter,  
in them they are intrinsically  
wilty, they haue no will to obey and  
honour the Lord therein, they pro-  
ceed not from an inward frame of  
goodnesse and conformity of heart to  
Gods Law, their will is worse then  
their deed: they receiue the Gospel  
not with an honest heart, purely,  
but for it selfe, but with corrupt re-  
spects, and so missing of their ends  
they forsake it, their hearts are not  
right with God, not right in the sight  
of God.

They forbear some sinnes, but not *Psalm 8. 37.*  
for the loue of God, and for that they *Acts 8. 21.*  
haue chosen his law (whereof sinne  
is a transgression and violation.)  
their will is not turned against it out  
of any inherent holinesse which is  
contrary to it, but as it is condemned  
by the light of the mind as reproach-  
full for one that professeth true re-  
ligion, and specially that is in estima-  
tion with the religious, or otherwise  
as it is apprehended to bee some way  
here or hereafter dangerous, they ab-  
horre not euill, *Psalm 36. 4.* This appeares

by their partiality in the law, they take and leave as it pleaseth them, their lusts (which they serue) carrie them : but the authority of God which is alike in all his Lawes, they submit not vnto, *1 am. 2. 4. Are yee partiall in your selues? Mal. 2. 9. I haue beene partiall in the Law, therefore I haue made you to bee despised and vilified before all the people.*

The true beleeuers by the spirit of Christ is truly and for euer freed in heart and will from the bondage and seruitude of corruption, though but in part yet *Rom. 8. 2. The law of the spirit of God which is in Christ Iesus hath freed us from the law of sinne.* A lively power from Christ is in them that by faith are in him. It quickneth them and freeth them so from the power of sin that refusing to walke after the flesh they beginne to fulfill the righteousness of the Law, they are become seruants of righteousnesse, endeavouring to walke after the spirit, and shall neuer be brought any more vnder the former bondage, *Rom. 6. 14 Sin shall not haue dominion over you.*

*Rom. 8. 4.*

are not under the Law, but under  
grace. Not vnder the Law as it is the  
strength of sinne, the flesh taking oc-  
casion by the commandement to lust  
more after sinne; but vnder grace, in-  
fluenced with the spirit of Christ renew-  
ing the soule, by whose vertue the re-  
sidues of sinne shall bee mortified and  
driven away, giuing power to resist  
sin, and willingly without constraint  
to doe the things which please God:  
this liberty begunne once, is  
brought forward by degrees towards  
perfection, and is not onely preserved.  
He will fulfill his good worke because hee  
is iustfull, *Philip. 1.6. 1 Thess. 5. 24.*  
The change of the will from bondage  
to freedome is a supernaturall worke,  
and whereby the resistance which was in  
the will is taken away, and it is indu-  
ced with a new quality, by which it  
inclines to things aboue, and is mo-  
ued with diuine motion towards  
God. This alteration being made by  
infusion of grace and holinesse into  
the will, the action of it (in willing  
to beleue, to be iustified, to haue na-  
me healed of the sinfulness percei-



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ued, and to bee quickned vnto good  
workes, and to doe them more spiri-  
tually) is now naturall and free, not by  
the old quality, but by the new na-  
ture, which the Apostle *Peter* calls  
godly nature, whereof it is made partake-  
ker, as if a stone which naturally  
moves downeward, though a hun-  
dred times forced vpward, should  
haue a new inclination put into it, to  
move vpward; the change were about  
nature, but now the inclination is na-  
turall.

Search your selfe according to the  
difference in mind, conscience, and  
will, and be a true witnesse of Gods  
good worke begun in you.

*Obiection. 7.*

I find such corruption in my mind  
and conscience, and especially in my  
will, that I feare I am vnder the domi-  
nion of sinne, and haue in me not on-  
ly matter damnable, (*a bodie of death*,  
from which regeneration freeth none)  
till death:) but damning, for the reigne  
of sinne is vnto death, *Rom. 5. 21.*

*Answer*

*Answer.*

First, true grace is together with  
 and sense of it dwelling, 2. work-  
 ing, 3. preuailing. Hee that had the  
 grace of God working *more abundantly*  
 in him, then the rest of the Apo-  
 stles, and counted himselfe *the least*,  
 lesse then the least of all Saints, he  
 confessed what he felt, *viz.* his expe-  
 rienced all knowledge of the power of  
 grace in him, and want of goodnesse,  
 Rom. 7. 18, 19, 21.

For the renewed minde endewed  
 with new light seeth the will of God,  
 the spiritualnesse of the Law, and  
 thereby discouers sinne which was  
 not discouered before, *Rom. 7. 7.*

1 The selfe loue renewed, workes  
 in men to *iudge themselves* & their  
 sinnes inward and outward more im-  
 punitally.

2 The spirituall life giues spirituall  
 sense, and feeling (and thereby find-  
 ing) of sinne, that though such men  
 see more sinne in themselves (as more  
 deserving themselves then the vane-  
 rate) *feele more by the life of*  
 God

God in them contrary to the spirit  
and acknowledge more in their love  
to God, their selfe love mortified;  
are they not such sinners as they  
be in darkness, in whom corruption  
selfe love is in full force, that are dead  
in trespasses and sinnes; that see  
feele not, nor iudge themselves,  
alive and walke in sinne; *Their spirit*  
*not as the spirit of his children, they are*  
*not so; Deut. 32. 5.* Sense of want  
respect of spirituall (which cometh  
vnder pouerty of spirit) as of fowls  
of nature, with humility and desire  
bee healed, with groanes and sighs  
hungering and thirsting for right con-  
nesse of nature and action, is a notable  
blessednesse.

*Prov. 30.*

*2, 3.*

*Mat. 5. 3, 6.*

*Rom. 7. 24.*

*Signes of grace in sight and*  
*of present sinne.*

*Signes of*  
*grace,*

That we abhor our selues for  
dwelling and working in vs, lament  
as our greatest miserie; for that it  
ders vs from the good we would  
corrupts our best works that we  
nor doe any good perfectly on the

row



rowly, and carrieth vs captive to doe  
the euill which we hate, Rom. 7. 14, 15.

2 That we earnestly desire deliue-  
rance from this bondage, to the end  
we may doe Gods will in earth as it is  
done in heauen, is of supernaturall life;  
as also that wee seeke things about,  
Coloss. 3. 1. 2. that we follow after righte-  
nesse, as louers doe them that they  
loue, all they haue rest in the enioy-  
ing of them, Esay. 51. 1.

3. That no measure of holinesse  
ioyned with imperfection satisfieth  
vs: but we contend further, indeuour  
our selues to get more grace and to  
exercise it; app'ly our hearts, and sway  
them against their naturall inclinatio  
to fulfill Gods statutes alway euen to the  
end, binding them thereunto euen to  
the last gaspe; & to forbid & hold backe  
our feet with true care from the euill  
way, bidding battell to all vices, dili-  
gently applying our selues to get the  
uerue of Christs death & resurrecti-  
on more and more into vs, that wee  
may know him sensibly, and by expe-  
rience, and buffer our body, giue the  
old man a blew face, and bring him  
in

1 Chro. 28. 7.

Pf. 119. 101

112.

Hosk. 6. 3.

Psal. 3. 10,

12, 14.

in subiection, 1 Cor. 9. 27.

*2 Iob 23. 3.*

4. That though wee haue no perfect habit of purenesse, yet we be constant in the act of purging our selues that we imbrace crosses as meanes of mortification, and of profit in holinesse. *Psal. 119. 71. Heb. 12. 7.*

5. That wee loue a wise reprobuer because his tongue is a healing medicine, *Psal. 141. 5.* and count the wounds of them that so shew their loue to vs to be testimonies of faithfulnessse, *Prov. 25. 12. and 27. 6.* yea beare the malicious reproofes of enemies, with hope of good, as better then secret lone, *2 Sam. 16. 11, 12. Pro. 27. 5.*

6. That wee rest not in a liuellesse conformity of our actions to Gods Law for the matter, but desire and labour for agreement of our heart with the will of God, that our actions may haue lesse of the flesh and more of the spirit in them, turning (to that end) Gods Commandements into prayers, *Psal. 119. 4, 5.*

*Signes of grace in respect of sinnes passed.*

For

For sinnes past, it is of grace, 1. that we voluntarily remember them, to *afflict our selves*, taking griefe and shame upon vs for offending God, *Ezech. 16. 63. Esay 54. 6, 7.* that we are actiue in sorrow towards God, *renting our hearts, Ioel 2. 13. and tremble, Lam. 3. 20, 21.* for the matter, *Ezra 10. 9.* honestly touched in conscience.

2. That we willingly beare the punishment of our sinne, *Leuit. 26. 41, 42. Mich. 7. 9. 2 Sam. 15. 26. Lament. 3. 18, 29.* loathing our selves for our deeds that were not good, accounting and confessing our selves vile, *Iob 42. 6. Psalme 71. 22. Ezech. 20. 43.* holding our selves wholly damnable, we open not our mouthes in our defence or extenuation of our sinnes, but confesse our owne basenesse to Gods glory, with magnifying Gods grace that hath changed vs, *1 Tim. 1. 13, 14, 15.* with indignation at our folly and brutishnesse, *Ier. 31. 18, 19.* and earnest prayer for further conuersion, *2 Cor. 7. 11.*

3. That by the remembrance of our seruice of such hatefull (and now hated) sinnes, we keepe our selves from iniquitie,



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*iniquity, and prouoke and hold  
selues to the study of innocency,*

1823. *1 Pet 4.2,3.*

4. That we are caried to labour  
Gods worke with greater impulsion  
of loue, considering Christs loue  
ing for vs, Gods loue giuing  
for vs, and forgiving so great debts  
*Luke 7.43.47. 2 Cor.5.14.*

5. That wee are humble and modest  
*1 Cor. 15.* deit in opinion and speech of our  
9, 10. selues, whatsoeuer graces we haue re-  
ceiued, remembring what wee haue  
done, *Eph. 3.8.*

6. That considering what we haue  
beene, and our change by the grace  
of God, we be humane and compas-  
sionate toward sinners, louing  
make them iust, waiting for their re-  
pentance, deuouring indignities from  
them in hope and desire, that they  
which are such as wee were, may by  
the grace of God be such as wee are  
*Act. 26.29. 2 Tim. 2.24.25. Titus 3.*  
louingly and gladly receiuing them  
when they repent, and glorifying  
God for them, *Luke 15.31. Galat. 3.*  
23, 23.

*Rom. II. 30,  
31.*

The

These bee signes that God is paci-  
 and his bowels moued towards  
 with great compassion, as his deare  
 and tender children, *Ierem. 31. 19, 20.*  
 he will meet vs, *Esay 64. 5.* with  
 tokens of peace and loue, and defend  
 in our name against the ill opinion  
 others, being now deliuered from  
 sinnes, not being that wee were,  
 being that we were e nor, *Zach. 3. Mich. 7. 9,*  
 and iustifie the ioy of good men at  
 returning from death to life, *Luke*  
*31.*

Secondly, for the reigne of sinne,  
 is to bee considered that there is a  
 needfull respect of sinne in men. The  
 is of inhabitation; it is sinne that *Rom. 7. 17.*  
 dwelleth in me (saith the Apostle in this  
 place). Grace both abides in the soule  
 together with sinne, and also keepeth  
 station; resisting euill and intrea-  
 ding for pardon of the fault. The se-  
 cond respect is of tyranny or the pre-  
 uailing of sinne. In this state grace re-  
 maines but captiuate, that there is (for  
 the time) little or no sensible resi-  
 stance. It was so in *David*, in his ly-  
 ing in adultery, for during that time  
 he

he was, if not without touch of he  
 wholly, yet without effectuall mo  
 on vnto repentance: for in this he d  
 parted more from integrity and  
 whole righteousness of the Law, the  
 in other sinnes; for it is said that he  
 turned from nothing that the Lord com  
 manded him all the dayes of his life, sa  
 in the matter of *Vriah*, 1 *King.* 15.  
 The third respect in sinne is of dom  
 nion and reigne: and that is whe  
 men are but flesh, *Gen.* 6. 3. *Iohn* 3.  
 destitute of the spirit, *Iude* v. 19.  
 whom sinne hath full force to br  
 forth fruit vnto death, *Rom.* 7. 5. Fir  
 where sinne reignes men are who  
 replenished with it, and (as it were  
 buried in it, as *Peter* saith to *Sim*  
*Magnus*, thou art in the gall of bitterness  
 and in the bonds of iniquity: when  
*Paul* saith of himselfe in his vnreg  
 nerate part) there dwelleth no good thing  
 in them, but they are wholly bruis  
*Psal.* 92. 6. and lye in wickednesse, 1 *Ioh*  
 5. 19. Secondly, where sinne reign  
 temptations fill the heart, *Acts* 5.  
 wholly occupie it, that God is shut  
 out. Reigne of sinne is expresse

*Acts* 8. 23.



saying it in the lusts of it. Obedience Rom. 6. 12.  
 subjects a man willingly and from his  
 heart, Rom. 6. 19. Satan possesseth the  
 power in peace, whose he is, and whom  
 with full will hee serves in doing his Luk. 11. 21.  
 desires: he is in his snares, and taken of John 8. 44.  
 to doe his will without any resi-  
 stance of his. For 1. hee pampers his 2 Tim. 2. 26  
 self, and makes the motion of sinne  
 full contentment. 2. He sins with  
 studie, and so is said to worke sinne, to  
 perpetrate and doe it thoroughly, to  
 doe sinne with a strange minding of  
 devising of euill, as *Indas* (for in-  
 stance) to whom Christ saith, *that*  
*which thou doest doe quickly*, he spake of  
 his doing and working then in his  
 minde, with full purpose to accom-  
 plish it. As to doe good is not simply  
 to doe some worke that is good in it  
 self, but to be studious of well doing,  
 and to follow after goodnesse: so it is  
 to doe euill with a minde to follow it,  
 for it may be called *reigning sinne*, be-  
 cause it hath rule ouer a man, so as  
 with spirit and body he seeks to per-  
 forme it: for sinne within commands  
 the members, and they yeeld them-  
 selves

Eph. 2.2.

Gen. 12.6.

selues to serue it, that such men  
 their life according to corrupt nature  
 reason, will, affections. As they  
 in the power of sinne, so are they  
 to live after the flesh, to live and walke  
 sinnes, Coloss. 3. 7. to be led by the desires  
 with an inward efficacy to fulfill the  
 lusts of the flesh. Though some  
 men may haue many materials  
 righteousness, and be held backe  
 Gods providence from some gro  
 euils and acts of sinne, (as God said  
 to Abimelech in respect of Sara, I  
 thee also that thou shouldest not sinne  
 against me: therefore I suffered thee  
 to touch her: yet their heart is not  
 sound in Gods Statutes, nor incli  
 desires to be; there is no study of pi  
 tie reigning in them. So all sinne  
 the vnregenerate is reigning; (defect  
 errors, inclinations, and actuall sinne  
 and are damning, till God bring them  
 to Christ, to preuent damnation.

But if the Spirit of Christ be in  
 you, if you be borne of the spirit, you  
 are spirit, not in the flesh but in the spirit  
 which freeth from the Law and force  
 sinne, and hurt of death, Rom. 8. 2.

3. 6. Though you haue in you  
 shew forth much more corruption  
 affections and manners then many  
 Christians doe ; yet the new *1 Cor. 3. 1. 3*  
 liueth in you as a babe, infirme  
 feeble to keepe the old man vn-  
 and to bring forth the actions of  
 Christian : and because *the seed of* *1 Iohn 3. 9.*  
*is in you*, (though in comparison  
 stronger Christians you may bee  
 wanted carnall) yet compared with  
 carnall men, you are spirituall,  
 are not wholly caried by the flesh,  
 which is not now full in you, but con-  
 trary *lusts strine in you* to destroy one *Gal. 5. 17.*  
 other, and you are diuided in your  
 selfe, some grace being in euery facul-  
 ty with corruption. The perfectest  
 Christian compared with the Law in  
 spiritualnesse of it, may truly say  
 while he liueth here, as the Apostle,  
*I am carnall and sold vnder sinne* : nei-  
 ther nature nor action being fully con- *Rom. 7. 14.*  
 formable to it : Though there is and  
 will bee while his flesh is vpon him  
 much in him contrary to the Law, yet  
 there is a root of faith and piety in  
 him, by which hee is truly godly,  
 whereby



whereby hee may put off tentations  
against his being in grace (as *Iob* did  
his friends, censuring him to be a  
*Iob* 19 28. hypocrite) *you should say why doe we  
persecute him, seeing the root of the ma-  
ter is in him.*

A will to be conuerted, is together  
with conuersion in time; but in order  
of nature conuersion is before the de-  
fire of it, *Ierem.* 31. 18. *convert thou  
and I shall be conuerted.* The Church  
professed before, that the correction  
of God were profitable vnto her re-  
pentance, which is confirmed in  
19 verse, *surely after that I conuerted  
repented;* yet prayeth to the Lord  
her God to conuert her: being con-  
uerted she desires conuersion, and  
aſſiue about it, but the very conu-  
sion was wrought onely by God with-  
out her concurrence by any naturall  
power. The desire is first perceiued  
by vs, as the effects to lead to the cau-  
ses: wee see the morning light before  
the morning Sunne, yet we know the  
light is from the Sun drawing neerer  
to be reuealed in the very body of

*Purging a mans selfe is a note of*

sell of honour, sanctified and meet for 2 Tim. 2:2  
 Lord. And it is opposed to the 21.  
 committing of sinne with the reigne  
 of, 1 John 3. 3. 4. Where a man de-  
 sires and endeavours to be more pure  
 and more conuerted, he is no seruant  
 of sinne, he commits not sinne. Indeed  
 where a man repents not of sinne in  
 generall, and mournes not for wants  
 of righteousnesse, and of desire of an  
 euersall cleannesse from sinne secret  
 knowne, Psal. 19. 12, 13, 14. when  
 he (in nature, or action, in doing  
 things simply euill, or defiling good  
 things with mixture of sinne) is not  
 in some measure grieved for, labour-  
 ing against of conscience towards  
 God, and pardon sought in Christ vn-  
 derest in the blood of atonement, it  
 is an vncomfortable state.

The true beleuer is (as it were)  
 sometimes of ill motions sudden-  
 ly injected by the deuill: and he pre-  
 sently detesting them, and hauing his  
 affections neuer a whit tickled with  
 them, nor his minde countenancing  
 them, no not a little, they leaue the  
 man without taint of sinne by them:  
 yet

yet it is an affliction to him though he  
 haue the victory, as our Saviour van-  
 quishing the deuills temptations, with  
 glorious victory, had his holy soule  
 vexed with such horrible suggestions  
 for which the Angels came to minister  
 to him to comfort him, in declaring  
 thereby his Fathers care of him.  
 Christ was tempted and without sin  
 yet (our corrupt nature considered)  
 is a rare thing for vs to escape so.

Sometimes euil motions arise from  
 owne heart, and they are grieuous  
 him: yet he is drawne aside, hee is  
 a souerayn content that the euil motion  
 should be there, whereby the mind  
 and true iudgement is hindered from  
 attendance vpon the commandement.  
 Hereupon followeth inticing by some  
 kind of pleasure conceiued of the motion  
 tion, (though yet there is no resolution  
 tion to yeeld to it) and the will is solli-  
 cited by the pleasure conceiued  
 yea sometimes it consents, and is in-  
 snared, yet not with fulnesse of spirit  
 but there is a contrary wall of the spirit  
 rit, so as there is a reluctance in some  
 degree, that though he bee brought



to the act of sinne, yet he cannot be  
ought vnder the reigne of it, for  
Christ keepes his possession by his po-  
wer, which is *greater* then Satans. For *Ioh. 10. 28.*  
that power whereby hee cast him  
out, he keepes him out, not losing any  
thing of that which was giuen him,  
nor suffering any to *pull them out of his*  
hand that are his sheepe. 2. The seed  
God abides in him, *1 Iohn 3. 9. as*  
*corruptible seed,* *1 Pet. 1. 23. the law*  
*in his heart, which hee serues with his*  
*conscience, when he serues the law of sinne*  
*with his flesh; the spirit is willing when the*  
*flesh is weake.* He hath onely good of  
his desires, for God pardons what hee  
owes not him'selfe in, but hates that  
all which he doth, and rewards the  
good that he doth as the fruit of his  
good spirit brought forth to him in  
his marriage to Christ; his will is bet-  
ter then his deed, hee pleaseth God  
though not him'selfe, desiring more  
grace to *serue him acceptably.* *Rom. 7. 4.*  
*Heb. 12. 28.*

*Examine your selfe, and answer  
these questions.*

1 Doe not you with freed will so-  
K licit

lieite your vnderstanding to discern  
and with iudgement (truly determi-  
ning) to command right things that  
you may doe them?

2 Seeke you not for more light  
mind, and holinesse of iudgement  
the guiding of your way as willing  
*walke in light*; and doe you not desire  
rightnesse to your conscience, and  
soundnesse of heart in Gods statutes  
Seeking of Gods precepts, (which  
contains true care of the knowledge  
of them, and to get power to keep  
them) is such euidence of Gods fauour  
and of a gracious estate, that the holy

*Pf. 119. 45* Prophet *David* professed *to walke in*  
*liberty*, (as free from dominion of  
full lusts, and in the freedome of  
peaceable conscience to liue at home  
*ibid. 94.* ease) vpon this ground, *for I seeke*  
*precepts*; and makes it to the Lord his  
selfe a proof that he is his, thereupon  
claiming his care of his safety, *I am the*  
*same me*; *for I haue sought thy precepts*  
this is giuen as a reason why saluation  
is far from the wicked, because

*Pf. 119. 155.* *seeke not Gods statutes*; their not  
*u. 150.* *that they are farre from his Law.*

3 Are you not *determined* to order  
 your life by Gods Law, holy *David*  
 professeth it to God himselfe as a  
 worke of grace in him, *Psal. 119. 57.*  
 his helpeth to continuance in the *Act. 11. 23*  
 grace of God, *Luke 14. 28.--33.* It is  
 of the men whom *Ioshua* so try-  
 ed, about their choise of the Lord to  
 true him, 1, by taking their consci-  
 ences to witnesse; 2, by making a co- *Ios. 24. 22,*  
 nent with them; 3, by writing the *25, 26, 27.*  
 words in the booke of the Law of  
 God, & 4, by taking a great stone, and  
 setting it vp for a witnesse that they  
 had so promised with purpose of hart,  
 & that generation served the Lord all the *Iudg. 2. 7.*  
 dayes of *Ioshua*, and all the dayes of the  
 Elders that over lined *Ioshuah*, *Iud. 2. 7.*  
 It is a speciall thing in receiuing the  
 Couenant, that we willingly take the  
 Articles of the Couenant which are  
 on our part (whatsoever it cost vs) to  
 keepe them, not counting our life *Act. 20. 24.*  
 deare in the case of our duty to bee  
 done; but carying it as it were in our  
 hands exposed to dangers whatsoe-  
 ver; and taking Christ to serue him  
 in all hardnesse. Thus is the Coue-  
 nant,



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nant, *Thou shalt wait for me many daies*  
*and shalt not play the harlot, and thou*  
*Hos. 3. 3. shalt be to none other man, and I will be*  
*to thee :* so are the words of  
 Church opening her heart, *I am*  
*Cant. 7. 10. welbeloued, seeing his desire is to me;*  
 according to that, *Pf. 45. 10, 11. Hear*  
*O daughter, and consider and incline thine*  
*eares :* forget also thine owne people,  
 thy fathers house ; *(so shall the King*  
*pleasure in thy beauty, for he is thy Lord*  
*and reuerence thou him. This is to*  
*scribe with the hand to him, in all*  
*conditions of life, Esay 44 5.*

It is not in vnregenerate men comely  
 to receiue the couenant thus, to bee  
 it may bee they desire, but to liue  
 God as their Lord in all conditions,  
 they haue no purpose. To liue  
 Christ constrained by his love  
 they haue not in their hearts; their  
 words may bee like to theirs  
 meane honestly. Compare the Scribe  
 and Peter : The Scribe said, *I will*  
*follow thee whither soeuer thou goest.* Peter  
 said, *I will follow thee to prison, and*  
*death.* Good words from both, but  
 was not alike in their hearts, the Scribe

is for himselfe; To him Christs an- *Mat. 8. 19,*  
 deris to this purpose: that worldly *20.*  
 ferment (which he aymed at) is  
 to bee had by following him, so  
 Kingdome is not of this world. To  
 wher he saith, *thou canst not follow mee Iohn 13. 30.*  
 but thou shalt follow mee hereafter:  
 applying the honesty and truth in his  
 purpose, but that hee was not yet of  
 strength to performe it, but it should  
 come, and that he should doe accor-  
 ding to that which was in his heart.

If vnregenerate men haue any pur-  
 pose to bee better then they are, it is  
 only in some particulars; 1, they ne-  
 ver give themselves to God, at their *Rom. 6. 13.*  
 best their hearts are not whole with  
 him, they are not upright in the covenant,  
*Isa. 78. 37.* Though they say they will  
 more transgresse, *Ier. 2. 20.* Though  
 they promise and sweare to doe after  
 the Lords direction, yet they dissemble  
 with their double heart, *Ierem. 42. 3. 20.*  
*Chron. 15. 15.* The purpose of the  
 worldly is with all their heart and soules.  
 Their purpose is rash and occasio-  
 nall; The purpose of the faithfull is  
 advised, deliberate, and vpon delibe-  
 ration,

ration, choosing the statutes of God, *Psa.*  
 119. 30. 3. Their purpose is quickly  
 changed, because it is not put in their  
 hearts by the holy Ghost, but comes  
 of the light conuincing them, and  
 se' feloue, as it may serue the turne, but  
 the purpose of the faithfull is still con-  
 firmed; God that put it in their hearts  
 keeps the good still in the purpose of  
 their hearts, vnto which hee worke  
 their hearts to pray, *1 Chron.* 29.  
 18. 4, Their purpose by their incon-  
 stancie is ineffectuali, they compass  
 God with lyes, and deceit, but the  
 faithfull haue good effect of their pur-  
 pose, *Psa.* 17. 3. and 29. 3. if they fall in  
 particulars against their purpose, yet  
 they hold in the general, continue their  
 purpose, confirme it after falls, they  
 liue not in propounded vngodlinesse.

4 Loue you not righteous men for  
 righteousness? both in that it is  
 righteous thing to doe so as God re-  
 quires it, and that as they are righte-  
 ous men separated, & deliuered from  
 this euill world? the receiuer of  
*Mat.* 10. 41 *righteous man in the name of a righteous*  
*man shall haue the reward of a righteous*



to love men in the faith, in deed and Tit. 3. 15.  
 and for the truth sake dwelling  
 them, is a signe of spirituall life, 1 Ioh. 3. 14,  
 whereby such men may assure or 19.  
 make their hearts quiet before God,  
 Iohn 1. 2.

5 Doe not you desire to bee a hel-  
 per to the truth as you may, hauing  
 ministers of truth and righteou-  
 nesse in good respect, and speciall loue, 1 Thes. 5. 13  
 because they worke the worke of the  
 word, bring men to righteousnesse,  
 and turne the disobedient to the wisdomes Lake 1. 17.  
 of the iust men? He that receiveth a Pro-  
 phet in the name of a Prophet, shall receive Mat. 10. 41  
 a Prophets reward; It is giuen as a  
 roofof the godlinesse of Obadiah, 1 Kin. 18. 13  
 that hee preserved the Prophets in  
 time of persecution, bid them and fed  
 them, 1 Kings 18. 13.

6 Leauē you the reines to corrup-  
 tion to cary you whither it will, or ra-  
 ther are you not held with a bridle of  
 righteousnesse to serue it? doth not  
 the feare of God in you (though  
 sometimes driven from its station) yet  
 dwell as controler in your soule,  
 recouer the station, repress the refrac-

rarie thoughts and affections, swaying  
 your heart against the naturall incli-  
 nation, that you may keepe Gods  
 Word, and make you *cease from your  
 owne workes*, that is, *from sinne*, that  
 God may worke his in you, *Heb. 4. 12.*  
*1 Pet. 4. 1.* that (though you be inter-  
 laced with the flesh) you give *the lea-  
 ding of you* to the holy Ghost, louing  
 that hee may haue the principality in  
 you, praying for the holy Ghost prin-  
 cipally? Or which after in the exa-  
 mination of prayer.

*Eph. 5. 9.*

7 Do not you pōder with care & de-  
 light to find, & do not you willingly  
 and settledly follow the things of the  
 spirit? that is, such things as the spirit  
 prompts and suggests, things to Gods  
 glorie and worship, which pertaine  
 to the Kingdome of God and his  
 righteousness, the fruits of the spirit  
*which are in all goodnesse, righteousness  
 and truth*, the pleasures of Gods house,  
 means of grace, the word, & ordina-  
 ces of God, *Psal. 84 2. Cant. 1. 5.* Is  
 not your principall desire to these, and  
 are they not the things that you re-  
 lish with chiefe pleasure? Attend you  
 not.

not your selfe specially concerning  
your spirituall being? grieue you not  
wardly for that which the flesh  
hath outwardly or within: not loo-  
g, but vsing loue to God, in resist-  
ing sinfull motions and lessening the  
power and practise of sinne? If it bee  
thus with you, you worke not sinne,  
nor suffer of sinne; charitie in some  
times may be astonished, as in *Davids*  
adulterie and murder, but not aboli-  
shed; as a souldier with a great blow  
his head may lye as liuelesse, yet  
his will to fight against the enemy re-  
maines; hee recouers, seekes for his  
shield, and returnes to fight with in-  
creased resolution.

The exercise of grace in thoughts,  
troublings of good purposes, desires,  
endeuours, proceeds from the spiritu-  
all part in a man; hath promise of eter-  
nall life and peace, and it is of regene-  
ration, (which is glorification begun)  
in which men proceed from glorie to 2 Cor. 3. 18.  
glorie by the Spirit of the Lord.

*Obiection. 8.*

Some wicked men are 1. at strife  
K 5 with



with themselves before they sinne, as *Herod* in his sinne against the life of *John Baptist*. *Pilate* had long strife before he yeelded to condemne *Christ* seeking many waies to deliuer him: and after they haue sinned, doe confesse their folly and guiltinesse, as *Pharao* and that with teares as *Saul* to *David*. how shall I know that I haue true freedom from the reigne of sin: they doe the sinne which they sticke at and returne to the sinne which they confessed, and at the notice where they did weepe; I doing so in some particulars, what difference betweene me and a foole returning to his folly?

*Answer.*

Differences betweene infidels and true beleeuers in striving against sin.

First, concerning strife before sinne bee committed, I say the difference is threefold, 1. in the extent of matter, 2. in the motiues or principle whereout it proceeds, 3. in the issue.

1. For matter, the vnbeleeuers strife is commonly but in more grosse euills that make one infamous and vnder reproach amongst men, as *Herod* strife about breaking his oath. On the

one side he feared the losse of his cre-  
 dit with them that *sate at Table with*  
 him, on the other side, the light of his  
 mind shewed him the odiousnesse of *Marke 6.*  
 the thing he was to doe, viz. to put to *19.26.*  
 death an innocent man, whose righ-  
 teousnesse triumphed in his consci-  
 ence. Hee liued in other sinnes with-  
 out strife, as it is like by that, *Luke 3.*  
*9. 20. Iohn rebuked him for other evils*  
*that he did,* besides his incestuous ma-  
 riage, but this *he added above all, to shew*  
*to Iohn,* yet whē it came to the taking  
 away of his life hee was troubled and  
 tormented, but he imprisoned him with all  
 his heart without reluctance, he was  
 so set for that sinne, that hee was ex-  
 ceeding angry with the remedy, and  
 would take reuenge vpon his admo-  
 nisher. So *Pilate* perceiuing the in-  
 nocency of Christ, and that they had  
 of *very enuy deliuered him vnto him,*  
 and his conscience pressing him, and  
 his wiues dreame to it, with her  
 warning that *hee should haue nothing*  
*to doe with that iust man,* not to  
 condemne him, yet the loue of  
 his place and life, fearing at that word  
*thou*

*thou art not Casars friend if thou let him goe,* ouercame the working of his conscience, but in other sinnes, as appears he had no strife.

The true beleeuers as he hath received commandement not to sinne, he strives to obey it, and so liues in a contention against himselfe in mind, will, and affections, about the body of righteousness deliuered in the Law, labouring to dead the very root of all sinne, to bring a blessed barrenness vpon his corrupt nature, that there might bee still lesse rebellion in him against God, where no man can take notice of it.

This is implied in that prayer, *Take from me the way of lying, and grant me graciously thy Law, Psal. 119. 29.* by lying he meanes all manner of corruption, whereby wee are carried against God or man, that being freed from infirmity of nature, hee might with faith and ready obedience walke in the doctrine of Gods Law, *v. 80* *Let mine heart bee upright in thy statutes,* that is, let me haue a sound affection to thy word, and the obedience of it.



free from all hypocrisie and dissimulation, that I may obey thee with a pure heart, *v* 133. *direct my steps in thy word, and let none iniquity haue dominion ouer me*, order and direct mee that I set not one step out of the way of thy word, and that no affection struiuing against thy will may rule ouer mee: so it appears in promising vpon further grace receiued. *ver. 32. I will run the way of thy Commandements when thou shalt enlarge my heart*: that is, I will cheerefully and readily keepe thy Law, when thou shalt giue me a larger heart, more capable of thy grace, and more free and willing to obey. *Cant. 1.3. Draw me, and wee will runne after thee*: that is, giue mee more will and power, and we will with all swiftnesse follow thee in faith, hope, patience, and obedience. Thus they are said to *seeke Gods precepts*, they haue given themselves to God. *Rom. 6. 13. 2 Cor. 8.5.* and their members, that is, all the faculties and powers of soule and body to be instruments and weapons of righteousness, applying their hearts; not onely carying a purpose, but setting

ting their whole aff. ction vpon this, to fulfill Gods statutes all their life long, *as much time as remaines in the flesh to liue after the will of God, not after the lusts of men,* 1 Pet. 4. 2. and it is their comfort, that their conscience doth beare them witnesse of this care and strife, for the vniuersall righteousness of the Law, as it concernes them, *Psal. 119. 45. I will walke at liberty. for I seeke thy precepts. I will liue with a quiet and chea full heart, and cast out feares, I will enioy rest and comfort in conscience, hauing a desire in all things to liue honestly: I with my minde serue the Law of God,* Rom. 7. 25. The wicked are said to *forsake the Law,* Pro. 28. 4. *to depart from Gods Statutes,* and because they seeke them not, saluation is said to be far from them. They are cursed in erring from the Commandements, *Psal. 119. 21. to bee trodden downe, and taken away as drosse,* *Psal. 119. 118, 119.*

2. For motives: as the strife is betweene a sensuall and fleshly minde, and a morall inclination of the will, (the minde informing the conscience  
that

that the thing to be done is pernicious, and the will by some moralitie declining it as against ciuill behaviour) so the arguments to hold backe the will from consenting to the act, are taken from some carnall respect, as feare, either of danger in this world, or damnation in hell, or shame and reproach, the sinne being a shamefull aberration from the practise of such vertues as euen ciuill men haue reputed glorious, notwithstanding all which, the desire continueth, which appeares, in that in loue to their sin they deuise vaine reasons and pretexts to draw on the iniquitie, as the Prophet *Esay 5. 18.* saith, *with cords of vanity, for they doe not abhorre euill, Ps. 36. 4.* And though a man haue a right iudgement (for matter of good and euill) and though his choice be according to his iudgement, and his practise according to his choice, yet if he hate not the sinne he forbears, or loue not the good which he doth, he is guilty within, howsoeuer his outside be. Repentance is set out in this, *to hate the euill, and loue the good, Amos 5. 14. 15. to seeke good,*  
*and*



and not euill, this is exhorted vnto as  
 woike of grace, to *abhorre that which*  
*euill, and to cleaue to that which is good*  
*Rom. 12. 9.* not onely to condemne  
 sinne in the minde, but to follow the  
 death of it with an hatred neuer to be  
 reconciled, as that which greatly offe  
 fends God. So not onely to approve  
 in mind that which is good, but with  
 feruent loue to embrace it, and be as  
 it were glued to it, as one with it.  
 Christian righteousness is thus no  
 ted, *Thou hast loued righteousness, and*  
*hated iniquity,* it is thus by the ho  
 vnction, First, vpon Christ (whose  
*scepter of his kingdome is a scepter of*  
*righteousnesse*) and that aboue his fel  
 lowes, then vpon the Christian, *Heb.*  
*1. 8. 9.* thus godly men proue their  
 godlinesse, *I hate falshood, and abhorre*  
*it, but thy Law doe I loue, Psal. 119.*  
 163. That which moues strife against  
 sinne in the beleuer, is a principle of  
 regeneration, contrarie to sinne, *Gal.*  
*5. 17.* *the will of the spirit against the will*  
*of the flesh, Rom. 7. the law of the minde*  
*against the law in the members, that re*  
*bel against it, the inner man against the*  
 old

*Eph. 4. 22,*  
 24.  
*Coloff. 3.*  
 9, 10.

man; the inner man peculiar to the regenerate, the *hid man of the heart*, the inherent holinesse agreeable to Gods will, makes that the commandment not grievous but delighted in vnto 1 John 3. be hearfull obedience, and so all that is 3. 4.

of God overcommeth the world. that the belecuer sets himselfe against the corruption that is in him- selfe, in strife to please God in keeping his Law; by the words of thy lips (saith David) I haue kept my selfe from the snares of the cruell man, Psal. 17. 4. I haue refrained my feet from euery euill thing that I may keepe thy word, Psal. 119. 101. thus the godly nature holds the belecuer to Gods law, whose soule is desirous of keeping it because of exceeding loue to it, Psal. 119. 167.

The belecuer is moued to strue against sinne, by faith of the promise that sinne shall not haue dominion ouer him, Rom 6. 13. 14. so is the exhortation grounded, and the spirit is with him, Ezech, 36. 27. His faith workes by him to God, who gaue his sonne to deliuer him from this present euill world, Gal. 1. 4. by loue to Christ, whose loue con-

constraines him to liue to him, and to be dead to himselfe, *2 Cor. 5. 14.* he labours to hold Christ whom he hath receiued, *Cant. 3. 4.* hee would not haue him offended lest hee should so withdraw him'selfe, *Cant. 2. 7.*

*2 Pet. 2. 20.*

3. For the issue, though the vnbeleuer escape for some time the filthinesse of the world, hee is intangled againe and overcome, and brought vnder a stronger bondage then hee was in before. he leaues off all strife, and wallowes as a Sow in the mire after washing, which is one plaine difference betwene grace restraining and grace renewing. As waters dammed vp for a time are more forcible when they breake their banks, the restraint is not according to their fluid nature. So the restrained, when means of restraint are once remoued, grow licentious, none more, as longing to quench their thirst after euill, according to that, *Hos. 5. 10.* when the Princes remove the bound which God hath set, they willingly walke after the Commandement of the Princes, that is, against the commandement of God, which



which they counted a strange thing, *1 Cor. 8. 12.* as being against the sinne which they had set vp in their heart: they haue thoughts of euill: 2 they entertaine them with pleasure: 3. they yield to them: 4. they doe that they haue consented vnto: 5. they repent not of it, but are obstinated in euill.

The true beleeuers striues by faith that is victorious *ouer the world*, where *1 Ioh 5. 4.* he is strong in the Lords might, he is *Eph. 6. 10.* possessed of his power to keepe him vnto *2 Cor. 12. 9, 10.* saluation, *1 Pet. 1. 5.* and it pointing him to Christs suffering in the flesh, to *1 Pet. 4. 1.* that end that the body of sinne might be destroyed, he suffers in the flesh, and ceaseth from sinne, armed with that cogitation, that Christs suffering is to haue his force in him.

Though in some particular hee receiues the foile, so as to bee brought to some act of sinne; yet his will is not gotten from righteousness, his loue to Christ and the righteousness commanded is inuincible, *nothing can overcome it, Cant. 8. 6, 7.* neither force nor flattery can overcome it, it cannot be quenched nor drowned with much waters

*fers* or floods, it scornes all offers, all the substance of a mans house, let him be who he may: he fights for his own freedom, & takes notice of the Lords fauour, in that the enemy doth not triumph over him, but hee is kept in his integrity, whereby his hope of the Lords setting him before his face for euer, is assured and established: thank-  
*king the Lord that keepes the feet of his*  
*Saints,* for his helpe; he not only holds on his way, but increaseth his strength, as the kingdome of *Dauid* in strife with the house of *Saul*, waxed stronger, and the house of *Saul* weaker and weaker, because God had called *Dauid* to the kingdome he was with him to performe what hee had promised: so the kingdome of *Christ* notwithstanding the long warre between the two seeds, shall preuaile, as the stone cut out of the mountaine without hands destroyeth all that is against it, and it stands for euer, *Dan. 2. 34 44.*

Caution 1. Yet true beleeuers by force of temptation doe sometimes sinne against their conscience, and light, (though not consciencelessly)

as *Dauid* by violence of lust, captiued of the flesh was gotten (in that particular) into the power of it, so other men in other sinnes, the flesh (for the particular act) may be said to haue the victorie, but it is one thing to obey simply in the lusts of it; another to obey according to this lust. To obey with full liking as to a lawfull King, is one thing: It is another thing to obey (in respect of fact) as to a tyrant: It is one thing to sinne by passion which so blinds iudgement, that for the present hee seeth not the vile-nesse of the sinne he is caried into; It is another to sinne out of the whole frame of a mans heart.

The conscience in some one thing may be brought asleep, & the soul dote vpon the deuise of the flesh, & a while lye in a kinde of liking of the sinfull motion concerning the carnall part: so grace is driuen from her station (as it were) and lyeth in weake and disordered desires, yet without purpose to continue in and heape vp sinne, which is in the beleeuer as ill humors in the body, or as weeds among the corne,

he



he sinnes not of constitution, but of  
disease and sicke matter in him, as *Moses*  
puts the difference, *Deut. 32.* *their spot is not the spot of his children*  
their spot is an euident note of the  
corruption within, and such as befall  
not the children of God, both the cor-  
ruption, and the spot belong to the  
habite of which it is conceiued  
namely peruersenesse and froward-  
nesse, an impious and wicked con-  
stitution of heart raigning in them.

God children yeeld so sometimes  
to euill inclinations, as that the power  
of true faith and conuersion is so dark-  
ned and oppressed in them that it can  
not bee perceiued by other, nor can  
their faith (for the time) confirme  
them in assurance of their saluation;  
but it abides in them, and God sendeth  
new succour from heauen, to ioyne  
that weake grace remaining; then  
conscience is awaked, the will is ex-  
cited and helped, downe goeth the  
power of the flesh, the heart is great-  
ly affectioned to Christ. This may  
appeare in the temptation of the  
Church as she confesseth all the maner

*er, Cant. 5. 2. &c. I sleepe but my heart waketh, &c.*

Caution 2. Yea it may fall out that after victories they may bee brought backe in some particular to repented sinne, which 1. increaseth the fault, in that being *healed they sinne againe, Ioh. 14.* 2. it endangers to greater paine for their cure, 3. it weakens grace that it giues not that helpe as before to the meanes vsed : As it is with nature made weaker by relapses into bodily disease : and as frequent acts of vertue strengthen the habit : so by more acts contrary to it, it is weakned, as the habit of continency is weakned by multiplyed acts of vncleannesse, yet may it fall out thus in this strife betweene the flesh and the spirit : for the *deuill resisted, though hee flee from vs, Iam 4. 7.* yet will he returne with new assaults, and not alwayes tempt to other sinnes, but many times to the selfe same that wee haue repented, which temptation will foile vs (if God see it good to leaue vs and not confirme our wills in the strife) and so a good man may be brought vnder againe

gaine in the same sinne: as *Jonas* after  
his repentance of flying away from  
his worke at *Niniue*, when he was angrie  
that God spared the Citie, standeth  
to iustifie it euen in his praier, defiling  
his prayer with it: *He prayed vnto the*  
*Lord and said, I pray thee O Lord,*  
*not this my saying when I was yet in*  
*Country? therefore I prevented it to*  
*to Tarshish. Ionah 4. 2.*

As in anger grace giues an inclination  
against the inordination of it, yet  
vpon offences it will preuaile and beget  
inordinate. It was mortified in *Darius*  
without question, as all other sinnes  
the root: yet wee finde how *Nabal*  
churlishnesse stirred him to reuenge  
revenge vnto blood, *2 Sam. 25.*  
so may it be in other sins with which  
a man is specially left to wrestle: where  
else are we exhorted from that ground  
of being risen with *Christ* to mortifie  
sinnes wherein we walked once, where  
we liued in them, and to put them  
away, the argument of perswasion  
they had beene such once and were  
deliuered, therefore they must labour  
not to be so hereafter, but violently



and with hatred thrust them away,  
reply that whereof they shall dye: it  
applies a preuailling of sinne; from  
which a man is deliuered in respect of  
guilt and full force, so as to be broghe  
vnto some degree of bondage vnto  
the same lust of sinne. Sinne breathes  
not the last breath till we breathe our  
last breath. How many afflict their  
minds, and wring out teares of pur-  
gation to declare that they sorrow vo-  
luntarily euen to God himselfe, and  
by calamity of a captiued minde  
cannot shake off their sinne, it repents  
them againe and againe, they promise  
and vow against it, but yet are over-  
taken by negligence, and it may be by  
some degree of heartlesse-  
nesse.

Yet as in a ciuill state, the King-  
dome stands, though many parts are  
contested with incursions of the enemy  
and wastings, and are constrained to  
suffer great detriment: so it falls out  
in the spirituall state, Christ reignes,  
his Kingdome confirmed in vs, yet  
the force of the enemy preuailes, in  
continence, another intem-  
perance, another ambition as in the

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Disciples of Christ though often reproved by him for it, and humbled; perswaded; God takes care of them, yet so faire *as not to returne to folly*, Ps. 85. 8. *not to put forth their hand vnto wickednesse*, Ps. 125. 3. that they which before were subiected willingly to the obedience of God, may not pour forth themselves vnto licentiousnesse in sinne.

*Signes of grace remaining when sinne preuailes.*

The will is on Gods side truly, **how weakly soeuer**, 1, where *resolution* is to keepe the Law of God, Psal. 119. 57. 2, where there is a continued *strife* to doe according to the resolution, Psal. 119. 8. *I will keepe thy statutes, forsake me not ouer long*. 3. where there is prayer for and hope of sufficient grace to abide with him, and of finishing all assaults with finall victory, Rom. 5. 5. Ps. 73. 24. *so as not to be brought vnder dominion of sinne*, howsoeuer it be suffered to rage. 4. where there is mourning with many

How sigh for such a sinfull disposition  
*Rom. 7. 24* 5, where there is seeking  
 newnesse of heart, and stablishment in  
 good motions, and stirrings of the spi-  
 rit in vs, *Psal. 51. 10.* 6, where there  
 is in other duties walking constantly  
 with God, as is said of *David*, hee did  
 fulfill all Gods will, hee was after his  
 owne heart, because in the tenour  
 and courie of his life hee was with  
 God. 7, where there is hatred after  
 falls renewed, yea increased; as *Iob* see-  
 ing his sinne, said, *I am vile, I abhorre*  
*my selfe*; *David*, *I was a beast before*  
*bee.* 8, where there is an increasing  
 in the estimation of Gods children,  
 with confirmed assurance of their  
 happinesse, howsoever God deale  
 with them, *Psal. 73. 15.* by these  
 things God declares, that he is with  
 them, and they are alwayes with him,  
 held by their right hand, hee is so at  
 their right hand that they shall not  
 fall.

God will not be lesse mercifull then  
 he hath commanded vs to bee, he re-  
 quires vs to forgive men that trespass  
 against vs, and repent; if they trespass af-  
*Luk. 17. 3.*



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ter repentance, and renew and professe their repentance with their trespasses seven times in a day, yea we are to forgive vnto *seventy times seven times*, as oft as they transgresse and repent, *Mat. 18. 20, 21.*

3 Caution, Let no man take this to incourage him in sinne, though grace abounds aboue our sinne, and mercie triumphes in iudgement; godly men count their sinnes more hainous and more shamefull after forgiuencesse and deliuerance, *Ezra 9. 13, 14.* (*seeing that thou our God hast stayed vs from being beneath in our iniquities, and hast giuen vs such deliuerances,*) should we reurne to break thy Commandements? &c.

Difference  
betweene  
the sorrow  
for sinne  
committed  
by true &  
vnfound  
belceuers.

Secondly, touching sorrow for sin when it is committed, I say the difference is great also; For the after griefe of hypocrites, 1, it is more for the fruits, then the root of sinne; *Pauls* griefe and *Dauids* were for the root originall sinne, so is it with the godly. *Paul* a Pharisee knew not that lust was sinne. Of the naturall man we haue a picture in *Papists* (though in some higher degree of sinfulness by a speciall

ciall Iudgement of God) who not on-  
ly deny lust (not consented vnto) to  
be sinne, but also affirme that it fur-  
thers merit in the strife against it.

2 Hypocrites grieve for sinne is ex-  
torred, not voluntarie, not for Gods  
offence; carnall men cannot loue him,  
with complacency and delight in  
him, for his holinesse and purity, be-  
cause they haue not his image, such  
loue comes from similitude.

3 Their sorrow is in such crimes as  
nature (lesse corrupted) iudgeth re-  
proachfull.

4 Their grieve is for miserie and  
distresse, either feared in the threat-  
ning, as in *Achab*, 1 *Kings* 21.27. or  
felt, as in *Esau*, who wept for the *lost*  
*blessing*, *Heb.* 12. 17. or (at the best) in  
the triumph of vertue ouer vice in  
their conscience, as *Dauids* innocen-  
cie; (which *Saul* compared with the  
wrongs which hee had done to him)  
drew teares from him, he was conuin-  
ced in his heart, that he was righteous  
above himselfe, and that God was with  
him, so as he should bee King, doe great  
things and prosper; but they turne not

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to God, their feare or feeling of distresse, workes not that repentance which is unto salvation not to be repented of, *Hos. 7. 16.*

The true belecuer sorroweth of loue to God, whom it grieues him to haue offended, he grieues that sinne will not suffer him to doe the good which he would; *his teares are dropped downe to God, he drawes sorrowfull water* *1 Job 16. 20.* and poureth it forth before the Lord, he repents towards God, according to the doctrine *Act. 20. 21.* and weeping for his finnes, with thought of Gods mercie, inquires the way to Sion, with his face thitheward, and renewes his covenant for euer.

You finding then that you haue a constant will to haue your nature healed, to belecue, to repent, and to doe good works out of a frame of goodness in you, and proceed from another beginning then nature affords, namely, from faith working by loue, and from an inward inclination to them as agreeable to your nature now renewed, namely the new creature delighting therein purely, for the holinesse



and goodnesse of the Law so commanding, and that in your obedience to God, you intend and desire his honour and glorie therein, and to please him; you finding also that you lie not drowned in naturall sinfulnessse, as one yeth drowned in the water (onely you haue sinne in you as one gotten out of the water, that hath yet water in him) but that you are gotten out of the power of sinne, which appears in that now sinne must serue, and righteousness reigne; for you labour to draine sinne yet more and more out of you through the holinesse of your will set against it, desiring to follow that will in you which resists the will of the flesh, that your will is better then your deed: if this bee your case feare not; you are led by the spirit, so *as you giue not your selfe as a seruant to sinne, to obey and fulfill it in the lusts of it,* *Rom. 6.* *and therefore are the childe of God,* *Rom. 8. 14.* *and are not vnder the Law,* *Gal. 5. 18,* (that is) not vnder the condemnation of it; for the defects of your obedience are pardoned in Christ, and your imperfect seruice of righteousness is

accepted as if it were perfect.

The leading of the Spirit here, first, it keepeth not from all sinne, indeed 1, it preserves the regeneration wrought, 2, it directs the mind by diuine light and applies it to consider things to be done, and to bee auoided, in a new manner and to a new end, 3, it works vpon infused habits of grace, and excites the renewed wil, and confirmeth it to cooperate with God, and so farre as it pleaseth him either to the preserving it from temptation, or to giue strength in temptation; and though this leading of the Spirit enable not the faithfull alwaies to euery duty, nor to auoid euery sinne, yet it giues them power to hold a course in goodnesse to the end, and so it preserves from dominion of sinne, so that as long as in the generall you make no declination from Gods Law, the case is good, though in *many things* you sinne. Hee that said his sinnes were more then the haire of his head, said also *I haue not declined from thy statutes.* Psal. 119. 102. 157. Consider if there be any way of wickednesse in mee; hee

*Psal. 46. 12.*

knew

knew he was not without sinne, *Psal.*  
*19.12.* yet hee was not giuen to wic-  
 ednesse, he held no course in it, hee  
 was not ietled vpon any way that was  
 not good. *Psal. 139.24.*

*Obiection. 9.*

Sauing grace is increased and  
 brought forward towards perfection:  
 find it not so in me, therefore I feare  
 haue none.

*Answer.*

1. It is true that sauing grace is in-  
 creased from one measure to another,  
 which is as it pleaseth Christ to giue,  
 of whose fulnesse we all receiue, *Ephes. 4.*  
 The members of his bodie knit to  
 him, as the head by ioynts and bands  
 increase with the increasing of God, vn-  
 to perfection, because he will fulfill the  
 good worke which he begins, for hee is  
 faithfull.

*Colos. 2. 19.*  
*Eph. 4. 13.*  
*Phil. 1. 6.*

*1 Thes. 5. 2.*  
*24.*

2. Grace is small in the beginning,  
 and is scarce perceiued but by will  
 and desire to haue it. It is minding the  
 things of the spirit, and it assures free-  
 dome from condemnation, being in  
 Christ.

*Rom. 8. 5.*



1 King. 14.

Christ. It pleaseth God to take notice of (and that unto reward, and distinguishing one from another in his regarding of them,) some goodnesse in his children, as in one of Ieroboams sonnes, for it is said, *all Israel shall mourne for him and bury him: for hee onely of Ieroboams house shall come to the grane, because in him is found some goodnesse towards the Lord God of Israel in the house of Ieroboam.*

Prov. 4. 18.

Grace in the first beginnings of it is resembled to the *light* before we see the Sunne; which wee know is from the Sunne, to come in the seed which is cast into the ground, is hid, dieth, & after shoots vp in a *blade*, then to an *ear*, then to *full come in the ear*. It growes the husbandman not knowing how, yet hee perceiues in time that it is growne. There is by the word and by the worke of the spirit with it some seedes of faith which lyeth hid a while, out of that springs some hope of pardon of sinnes, and helpe against sinne in Christ; and from both loue, by the renewing of the holy Ghost. Growth is not al-  
waies

waies sensible where it is. A man may be more in grace then he was, whē he thinks worse of himselfe then he did, by the increase of his spirituall life vnto more sight and sense of his corruption, and as hee more vnderstands Gods Law; but when your stature is not to your mind, is it not a signe that there is something of the new creature in you? To haue *Christ formed* *Ephes. 4. 12,*  
*in you* is matter of assurance that you *13.*  
shall come *to the measure of the age and*  
*stature of the fulnesse of Christ;* the de-  
line of the word (as it is milke to grow  
by it) is said to bee from *taste* that the  
*Lord is gracious:* when a childs clothes *1 Pet. 2. 2,*  
are too little for him, is it not that he *3.*  
hath outgrowne them? it seemes  
your garment of sanctification you  
perceiue to be too little for you.

3 You must consider growth di-  
uersly, 1, in manifest parts of sanctifi-  
cation, which though they bee all in-  
fused in seed, yet are brought to ap-  
peare by diligence on our part, when  
wee haue from God *the godly nature,* *2 Pet. 1. 5.*  
wee must doe what belongs to vs,  
working together with God *with all*  
*dili-*

*diligence, to adde vertue to our faith, and to that knowledge, &c.*

*Some sinnes are hardlier ouercome, some vertues hardlier produced, being hindered by sins, either through constitution of nature, or custome, &c.*

*Esay 1. 17. we are commanded to learne to doe wel, exercise making hard things easie.*

2 In degrees of the same parts, as to grow in faith, in loue, and in patience, in a word, increasing in holy conuersation, in all things to walke

*1 Thes. 4. 1. we haue receiued direction for our walking so as to please God, we are (after*

*2 Pet. 3. 18. grace receiued) required to grow in grace vnto abounding, Coloss. 2. 7. to put on as clothing, as ornament and decking, and as armour, graces and vertues, Rom. 13. 12. 1 Pet. 3. 4. Coloss. 3. 12. 1 Pet. 5. 5.*

3 In more acts of the same grace, it is commendation from heauen, that the workes are *more at the last then at the first*; and these either inward or outward, the mind more fruitfull in good thoughts, the will in good elections, &c. this is the blessing of God vpon fruit bearing branches, *God will*

*purge*



urge the that they shall bring forth more  
fruit. The ground that brings fruit meet *John 15.2.*  
for him by whom it is dressed; receiveth *Heb. 6.7.*  
blessing from the Lord to be more fruit-  
full in all good workes.

4. In spiritualnesse of the same fa-  
culties and actions, so as the life of  
God is more in them, according to  
that for which Christ came, that wee  
might haue life and haue it more a-  
bundantly; that they haue lesse mix- *John 10.10.*  
ture of sinne in them, wee putting on  
the Lord Iesus Christ still, till God  
may see nothing of our owne in our  
nature or actions, but onely of Christ,  
who filleth all in all things. *Rom. 13.14.*

Examine whether as a plant of the  
Lords planting you are not as is pro-  
mised to them that returne to God,  
1, *fastned in your root*, more firmelie *Hos. 14.6,7*  
standing in Christ, with more strêgh-  
th in temptations to out-stand them, as  
a tree well rooted to stand in stormes:  
2, *spred in your branches*; more en-  
larged in your graces: 3, your bran-  
ches more filled with fruits, *Cant. 4.*  
13, 14. 16. found to be of God, grow- *Hos 14 9.*  
ing either in bignesse, more in quan-  
tity



tity of good, or in ripenesse, more in quality, more spiritualnesse in them.

How longe  
growes.

Or, Consider in particular, your loue wrought by faith, and whereby faith *worketh*: Is it not growne?

1 Either in intensiō, becomming  
2 *Theff.* 1. 3. more feruent, according to that *Cam.*  
8. 6. it is *strong as death*, &c. or (after  
*Gal.* 5. 6. the exhortatio, *haue feruent loue among*  
1 *Pet.* 4. 8. you, (1 *Pet.* 4. 8.) is it not flaming, if  
not so vehemently as is to be desired,  
yet is it not more then a smoaking  
wecke, more then it was before, be-  
ing but a sparkle?

2 Or in extension, that it is not so  
partiall as it was, it takes in more per-  
sons to your loue, 1, not onely such  
as are eminent in grace, but *weake bre-*  
*thren*, to strengthen and support them,  
*bearing their burden* according to the  
law of Christ, and (after his example)  
pleasing them in that *which is good to*  
*edification* giuing them time, and  
*Rom.* 15. 2, helpe to profit, *Phil.* 3. 15, 16. 2, not  
onely rich men but poore neighbors,  
to relieue them and fulfill the royall  
Law, *Iam.* 2. 8. 3, not friends onely,  
but enemies, forgiuing them, praying  
for

For them, *overcomming their euill with  
goodnesse*; to reconcile them, if it may  
be to bring them to God, as his loue  
brought vs to him when wee were  
enemies to him; in the meane time  
 *blessing them though they curse vs, as Mal. 5.44.*  
being called to be heires of blessing,  
*1 Pet. 3.9.*

3 Or in firmenesse, *rooted in loue*,  
not onely so that the loue of God to  
vs is the root of all the good wee re-  
ceiue towards eternall happinesse, but  
that our loue to God and men is more  
firme, blessed with further knowledge  
of the *incomprehensible loue of God and  
Christ, Ephes. 3. 18.* when our loue is  
not changed to them whom we loue,  
in their changes; it is to God when he  
afflicts vs, it abides to men when they  
are in aduersity, a friend loues at all  
*times, not for a day or moneth but*  
*unto death, when they fall by occasi-*  
*on into sinne, loue conereth all trespases,*  
*and ouercomes offences, passeth by*  
*them with discretion, and deuoures*  
*indignities with long suffering,*  
*2 Tim. 2.24.*

4 Or when loue abounds in know-  
ledge

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ledge and in all iudgement, that the act  
of loue are better guided, with more  
iudicioulnesse, wee are commanded  
to loue with *our heart, and with our*  
*mind*, as one may loue heartily, yet  
not holily, the saying of the Apostle  
implieth it in that, *I long for you*  
*from the very heart root.* A naturall

*Mat. 22. 37*

*Philip. 1. 9.*

*Christ Iesus*, puts the difference: so  
one may loue heartily, but not wisely  
in the particular worke of his loue, as  
*Peter* loued *Christ*, but failed in the  
act of his loue for want of iudgement;  
so all the Apostles (except *Iudas* who  
loued not at all) they loued his bodi-  
ly presence, not well vnderstanding  
that his going away was more to their  
and the whole Churches aduantage;  
it may be the affection was as hot in a  
man before, but his iudgement is  
founder to direct it.

*2 Pet. 3. 18.*

5 Or in naturalnesse and purenesse,  
inclining the beleeuers more to the  
good of the persons loued, with lesse  
selfe loue and respect of their owne  
good from them whom they loue; It  
is said of the rich, *they haue many*  
*friends,*

*Prov. 14. 20*

friends, but such friends respect themselves in their friendship, are friends to the goods rather then to the man; he is distinguished thus, one is of beneuolence, when wee mind their good whom wee loue according to God, the other of concupiscence, <sup>2 Cor. 12. 14</sup> when wee loue for our owne aduantage; loue is increased when there is more beneuolence, when the more we loue the lesse wee are loued, and our hearts are enlarged towards them in whose bowels they are kept strait, <sup>2 Cor. 12.</sup> *Who is weake, and I am not make? who is offended, and I burne not,* <sup>Cor. 11. 29.</sup>

6 Or when loue is more in labours and workes, the worke of loue commends it, <sup>1 Thess. 1. 3.</sup> and the more worke, the more praise of it, <sup>2 Cor. 11. 23</sup> <sup>Philip. 2,</sup> <sup>10, 21.</sup> <sup>Rom. 16. 6, 12.</sup> as Pauls loue in labours more abundant, then others, as *Timothies* loue that laboured with Paul in the Gospell, as a sonne with his father, in preferring the things of Christ Iesus before his owne things, none with Paul like minded to him. The Churches great loue to Christ is declared



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declared in prouiding all sweet things  
for him, old and new, *Cant. 7. 13.*

*Luke 7. 44.* The loue of *Mary* aboue *Symons*  
47. proued by her workes exceeding his

*Luke 21. 3.* The *Widowes two mites* (because all  
her substance) are said to bee more  
then all that they cast in, which doe  
it of their superfluity, as the *Mace-*  
*donians* extreme pouerty abounding  
to rich liberality, *2 Cor. 8. 2.*

Caution.

Yet great workes may bee done  
without loue, as the Apostle puts the  
case of *feeding the poore with all his*  
*goods, giuing his owne body to be burned*  
(great liberality and fortitude) yet  
not of *charitie*, but ambition, ostenta-  
tiō, &c. diuers lusts struiuing together,  
one preuailes against the other, as  
the *Pharisees* couetous vaine glorie  
preuailed to giuing of almes; but  
where there is true charity setting a  
man to more fruits of his loue, his  
loue groweth.

hinderāces  
of growth  
in grace.

Secondly, there bee in growth  
sometimes stops and pauses, and inter-  
missions, so as Gods children hardly  
or not at all perceiue their bettering  
in grace.

This

This comes to passe either 1. by  
Gods desertion for a time. *David Psal 119.8.*  
Myetb the Lord that hee would not  
ake him much, or *ouer long*: lest he  
ould depart from the course of god-  
esse, temptations ouercomming  
without the needfull helpe of  
od. He neuer forsakes his for euer  
or wholly, but a little withdrawes  
helpe for a time, either 1, that it  
ight appeare hee is the author of all  
r grace, and the degrees of it. 2, or  
at he is not bound to his creature,  
or to preuent or chasten pride and  
thankfulnesse.

1. Or by worldlinesse, either inor-  
mate affection vnto things of the  
world, contentment in an immode-  
rate vse of pleasures of life (though  
lawfull.) The Church louing ease  
will not hearken to Christ to bring  
her on to more duty and fuller fel-  
lowship with him. The loue of the *Cant. 5. 2.*  
world is in remisse degrees with the  
loue of God, and sometime preuailes,  
so that it dulls and damps spirituall  
delight. The heart is subiect to bee  
*oppressed with cares and pleasures, so as* *Luk. 21. 34.*  
there

*Eccles. 2. 2.*

there is not a due attendance vpon  
the day of Christs appearing, and so  
slacking of the preparation thereunto.  
to. *Salomon* when hee gaue his heart  
too much liberty to lawfull pleasures  
found that it beganne to oppresse his  
grace; yea when he resolved to keep  
his vnderstanding, though without  
proue his heart with pleasures, he cryed  
out of the *vanity* of it; hee could  
not bring such ends together, but (as  
we say) breake them in the middle.

3. Or by our dandling of some  
lawfull lust, and suffering it to preuaile  
vnto some grosse acts of sinne: thus  
*Sampsons* doting on *Dalila* falling  
downe at the knees of a strumper, lost  
his strength and could not doe as at  
other times. *Dauid* by his sinne of  
adultery not onely had intermission  
of his growth, but felt all so out of  
frame in him, that he prayeth for the  
creation of a cleane heart in him, and the  
renewing of a right spirit, or constant  
within him. Great stormes doe not  
onely shake off leaues, but sometimes  
breake the branches of great trees.  
Disease and sicknesse hinder growth.

4. Or by our owne dulnesse and  
nesse of heart to beleene and increase  
knowledge and grace, though vn-  
great meanes, *Luke 24. 25. Heb.*  
12. we are called vpon to follow af-  
faith, hope, loue, and other graces,  
to be slothfull therein, but to shew  
gence vnto full assurance of hope vnto  
end, *Heb. 6. 11. 12.*
5. Or by voluntary want of meet  
pes, as forsaking holy assemblies, and  
finances by preiudice, and feare, or  
ceit, whereof the Apostle accuserh  
me that it is *their manner, Heb. 10. 25.*  
disaffecting powerfull meanes for  
ernall flourish and pomp of words,  
ffing vp, but without power to set  
or bring forward the kingdome of  
ce in a man: thus was it in the  
rinthians, till (being rebuked of  
Apostle) they became sensible of  
eir euill, and were feruently minded  
him that rebuked them, *1 Cor. 4. 8.*  
and *2 Cor. 7. 7.*
6. Or by vnlawfull fellowship with  
all persons; with the liking of their  
sons there is an abating of the ha-  
ed of their sinne, or no increasing in  
it.



it. *David* the nearer he comes to God, with resolution to keepe his law, the further he remoues from the wicked, as no helps but hindrances to the performing of his purpose, *Psal.* 119. 115. They are dangerous for 1, cooling zeale, 2. for snaring vs with temptations, as *Peter* in the High Priests hall found, and when hee perceived it he rushed out; 3. or learning the way, *Prou.* 22. 24, 25. as it is the mercie of God to do vs good by the communion of Saints; so it is his judgement that we be worse by delight in familiarity with the wicked, *Prou.* 13. 20.

*Caution.* Yet all fellowship with such persons is not forbidden as vncleanly vnlawfull for god'y men: the Apostle alloweth a Christian euen to take fellowship with a professed infidel and open idolater, either in the sake of aduantage of Religion, if he be blinding, and will goe, aduising about the conuenience of his going, for probable good, either in winning him, or making him lesse auerse by such familiarity, to heare the truth more equally, w

with lesse preiudice: he must consider his strength and fittnesse to main-  
 taine the cause of Religion if need be,  
 and to outstand temptations as they  
 may befall him there: Or it may be to  
 further a mans owne peace with such  
 men, or confirme it; as *Isaac* feasted *Gen. 26. 29,*  
*Himelech*, and made a couenant with *30.*  
*him*: *David* teasted *Abner* who offered  
 himselfe to bring the kingdome  
 unto *David*, as the Lord had said: Or *2 Sam. 3.*  
 when a godly man is ioyned in office *20.*  
 with them, 1. not communicating in  
 their sinnes, 2. shewing them good  
 example, 3. knowing how to answer  
 every man, *Coloss. 4. 5, 6.*

Thirdly, it argueth grace, 1. that *Signes of*  
 want of grace is so seene in you, that *grace.*  
*me, that is in my flesh, dwelleth no good*  
*thing.* It is noted of *Laodicea*, that she  
 said shee *needed nothing.* 2. That you  
 take humble complaint and mour-  
 ning from that sense. 3. That you  
 haue a desire settled and earnest with  
 mourning, to haue the want sup-  
 plied. 4. That you vse Gods meanes  
 with attending vpon him for this sup-  
 ply, with indeauour to haue the means  
 with

with the fruit to which they are pointed. 5. That you hope that shall be at length to the satisfying of the soule. 1. They are blessed that are *poore in spirit*, (that is) who being troubled with pouerty and other calamities, or touched with sense of their sinnes, and that their nature is destitute of that righteousness wherewith God is pleased, sensible of extreame want therein, remouing pride, they doe submit themselves to God, and depend wholly vpon his mercy. 2. Are they blessed that mourne, that who being sensible of calamity from Gods hand, and of the want of righteousness, doe bemoane themselves and bewaile their wants, *Ier. 31. 18.* 3. And they likewise are blessed which *hunger and thirst* for righteousness, both that which is of faith imputed, and new obedience by the spirit: whose minds, troubled with doubts of Gods fauour, with infirmities of faith, imperfection of obedience and languishing faintnesse in fight against sinne, yet constantly desire more sense of righteousness imputed

and infused, they shall bee satisfied,  
their faith shall be confirmed, and o-  
ther gifts of the Spirit increased in  
them; the heavenly Father will give Luke 11.13  
his holy Spirit to them that desire him;  
and to them that thirst, to drinke of the Rev. 21.6.  
the water of life freely.  
Godly men in the spirit by faith 1 Pet. 2.2,3.  
live for the hope of righteousness, Gal.  
5. for the full revelation of their  
purged righteousness, and the effect  
of their sanctification; they would  
enjoy righteousness in this life as they  
doe sinne, but that is not given, one-  
where is given faith to obtaine it  
freely, and ther by they wait & attend  
with great desire. In the meane  
time when the affections of the flesh  
revrage, they (by the spirit) do wre-  
stle against the same, with hope of fi-  
nal and full victorie, and the vse of  
all meanes (with studie to profit, and  
labour that they may bee with po-  
wer) prospers vnto increase of grace. Cant. 2.5 &  
is a great part of the happiness of the 4. 16. and  
in whom God causeth to come to 3. 1.  
that they shalbe satisfied here with 1 Pet. 2.2,  
the good of his house, his holy Temple. Ps. 3.



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do sinne, but that is not given, one-  
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wer) prospers vnto increase of grace. *Cant. 2.5 &*  
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for whom God causeth to come to *5. 1.*  
that they shalbe satisfied *here with* *1 Pet. 2.2,*  
*the good of his house, his holy Temple. Ps. 3.*

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65. 4. Such sense of wants with desire and indeuour for supply, comes 1. from spirituall sight discerning the worke of grace vnto a high valuation of it, *Philip. 3. 9.* 2; from spirituall taste of the Lords graciousnesse, 3. from holinesse of will inclining the spirituall to holy things, *1 Pet. 2. 3.* *Rom. 8. 5.* so to seeke Gods kingdome and his righteousnesse with chiefe desire and indeuour, distinguisheth a Christian from an Heathen, and true godlinesse hath promise euen of this life.

*Mat. 6. 31.*  
 Meanes of  
 growth in  
 grace:

That you may grow, 1. be diligent in mortifying sinne, and purging out corruption, God will be with you vnto more fruit: this is his husbandry to *John 15. 2:* to purge the fruitfull branches, that they may bring forth more fruit.

2. Be much in exercise of the gifts you haue receiued, sincerely seeking therein your Lords aduantage: in what measure you mete, it shall bee measured vnto you: to you that heare (with fruit) shall more be given. He that gaue ten pounds with his Lords pound had the pound of the vnprofitable seruant giuen him, for to him that heare (with



(with vse for his Lord) shall bee giuen. Luke 19.  
 If you practise by loue to Christ the 24, 26.  
 knowledg that you haue of his word,  
 you shall haue further testimony of his  
 loue in his comming to you with new  
 access of grace, and dwelling with Iohn 14.23  
 you to confirme you in perpetuall  
 confidence of his fauour.

3. Be putting on still humblenesse  
 of minde, giuing the glory of all good  
 things in you, or done by you, vnto  
 God alone, bewailing your owne de-  
 fects, not trusting in your gifts, but in  
 the helpe of God, not despising nor  
 hindring others in the vse of their  
 gifts, giuing place and honour to  
 them: God giueth grace to the  
 humble.

4. With constant vse of all Gods Eph. 3. 19.  
 ordinances, be much in prayer to him  
 that giueth the increase, extending  
 your desire to be filled with all the ful- 2. Thes. 1. 11  
 nesse of God, that he would fulfill in you  
 all the good pleasure of his goodnesse, he is  
 able to make all grace abound toward 2. Cor. 9. 8.  
 you, to doe abundantly aboue all that we Eph. 3. 20.  
 see or thinke: and as he is Lord ouer all, Rom. 10. 12  
 he is rich vnto all that call vpon him:



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the fountaine is aboue our thirst, hee giueth to all men liberally, and vpbraideth not, *Iam. 1. 5.* the desires of the righteous shall be granted, *Prou. 10. 24.*

### *Obiection. 10.*

I haue prayed as I am able, and sought the Lord in his ordinances, yet I finde not Gods answer to my comfort, which makes mee call my right in God into question, and feare my case.

### *Answer.*

**We must  
continue  
in prayer.**

First it is needrull to continue in prayer, hauing entred a lawfull suit with God not to giue it ouer till wee obtaine: as the parable of the widow following the *unjust Iudge* teacheth vs, *Luke 18. 1. &c.* So *Dauid* professeth to follow his request, *Psal. 27. 4.* and not to desist till it bee granted. God hath reserued something to prayer, which hee will not otherwise giue; *Psal. 106. 23.* he was minded to destroy them, had not *Moses* his chosen stood in the breach before him to turne away

way his wrath : it is said hee sought for a man among his people that should make vp the hedge, and stand in the gap before him for the land, that he should not destroy it. When he promised great blessings, he added, *I will yet for this be sought of the house of Israel*, to performe it vnto them, *Ezek. 12. 30*. *Ezek. 36. 36, 37.* Ye haue not, because ye aske not, saith the Apostle, *Iam 4. 2.* Our slacknesse to prayer till we be excited is to be considered. *Jonas* must bee awaked to call vpon his God : *Jonah 1. 6.* Christs disciples must bee awaked to prayer, *Mat. 26. 41.* and called vpon to aske in his name, that they may receiue. *Iohn 16. 24* Afflictions are therefore sent sometime, and it is a great blessing with them, that we cry out of the deepe more earnestly, *Psal. 130. 1.* *Esay 26. 17.* *Hos. 5. 15.* when they are as sailes to the ship, and winde to the sailes.

It should hold vs to pray, that wee haue such a Mediatour to present our prayers, *Hebr. 4. 15, 16.* *Hebr. 10. 19. 22.*

God is knowne by *hearing prayers*, *Psal. 65. 2.* it is his praise compared

with the idols of the Heathen, that he saith not in vaine to the house of *Iacob*, *Seeke yee me*: when they that set vp the wood of their idoll, pray vnto a god that cannot saue them, *Esay* 45. 19, 20. *Manasseh* by his prayer after his worshipping of idols, vnderstood by Gods answer, that *the Lord was God*, *2 Chron.* 33. 15. and *Israel* battling between two opinions, whether they should hold *Baal* or the *Lord* for God, by Gods answer vpon the prayer of *Elias* by fire, were conuincied, and confirmed, and cryed, *The Lord is God*, *1 King.* 18. 37. 39. and as he is distinguished from idolls by this, so Gods seruants are confirmed in their faith of Gods fauour towards them by his receiving and answering their prayers, and so increase in loue of him, and call their soules to rest: as *Dauid*, *Iehoshaphat*, and all *Iudah*, hauing fasted and prayed before the *Lord*, receiue answer of their prayer, that the *Lord* would be with them against their enemies, and rested with such assurance of the promise before they saw it in the effect, that in thankfulnesse they bowed

*Psal.* 60 18,

19, 20.

*Psal.* 116. 1,

2, 7.



bowed downe before the Lord, worshipping him, 2 Chron. 20. 17, 18, 19.

The example of one man heard in his prayer, addes to the hope of other godly men, that they shall not seeke the Lord in vaine, who said not in vaine to the seed of *Iacob*, Seeke ye me, Secondly, as the Spirit makes requests which we cannot expresse, we scarce feele them, or know what our hearts meane, but he that searcheth the hearts knoweth the meaning of the spirit: so may hee giue answer, whereto through anguish of spirit we little attend, as the Israelites to the message of their deliuerance by *Moses*, Exo.

6. 9.

Thirdly, though God answereth the prayers of some of his seruants before they pray, while it is onely in their purpose, perceiuing that they will aske, *Psal.* 32. 5. some while they are speaking, *Dan.* 9. 21. and other vpon the ending of their prayers, *Act.* 4. 31. yet he holds some longer: sometimes many yeares in suspence, yet answeres when his glorie shines most in the grant, as in *Zacharie*, his sonne was



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*Luke 1. 13.* the fruit of his prayer, when his body and *Elizabeths* were for nature past such fruit.

The Lord is pleased to declare himselfe to take notice of men praying, he sent Angells to some to that purpose, to tell them of his receiuing their

*Dan. 9. 21.* prayers, as to *Daniel*, *Zacharie*,

*Luke 1. 13.* and *Cornelius*: hee sent *Ananias* to

*Act. 10. 4.* *Paul*: a Leuire vpon whom his Spirit

was, to *Iehoshaphat*: *Isaiah* to *Hezekiah*

with respect to their prayers, *Acts*

*9. 11.* *2 Chron. 20. 14, 15*, *Esay 37. 36.*

*32.* that which he then did outwardly

by Angells and men, hee will in his

time doe by inward testimonie of his

Spirit to make it knowne to vs, that

our desires are before him that hee

heares vs.

Why God

defers to

grant our

prayers.

*Numb 11.*

*13, 14.*

Hee doth not alwaies deny where

he defers his answer, his deferring

is for a fit time; 1, for our humb'ing,

as when *Moses* prayed to haue *Miriam*

healed presently, *O God I beseech thee*

*beale her* now, he is answered, that she

must for her humbling, and the peo-

ples warning, suffer seuen dayes

shame; which he shewes to bee meet

by

by comparison of the lesse, if her father had spit in her face, should shee not be ashamed seuen dayes; when we are not low enough for God to exalt us, he deferrres to answer, as in the example of *Manasseh*, who prayed, *bumbled himselfe greatly, and prayed, and God was entreated of him, and heard his prayer*, 2 Chron. 33. 12, 13.

2 God deferrs to grant our prayers *Dent. 8. 2.* to proue vs whether we will hold fast the promise, and continue with him obeying his will. Wicked men will not attend long, 2 King 6. 33. though at the first they shew a little humiliation, yet it is without humility, and they leaue praying and fall to murmuring, and quarrelling with God in stout words: godly men are sometimes troubled at Gods deferring to heare their prayers, whē they be voluntary, daily and earnest therein, they feelee not that they are forcible, they perceiue not their fruit, *Psal. 80. 4. How long wilt thou bee angry at the prayer of thy people, Lam. 3. 8. also when I cry and shout, he shuts out my prayer: hee heares them so as that he will suspend*

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their mindes a long time it may bee  
to examine their faith and patience,  
though faith seeme for a time to bee  
ouerwhelmed, yet it recouers and  
holds the promise, *though I said in my  
hast I am cast out of thy sight*, in the  
trouble of my spirit I did vnadvisedly  
thinke in my heart that thou made  
no more account of mee then of one  
out of thy fauour: yet thou heardst  
*the voice of my prayer when I cryed vnto  
thee*, there remained in mee a serious  
affection of prayer, and thou didst  
heare me: the spirit vpholds the soule  
in the strife against the flesh, and main-  
taines the desire that it hath wrought,  
makes the beleeuer to shew himselfe  
an vnwearied Champion, and then  
victory of faith to recompence the de-  
ferring of the desire, as in the woman  
of Syrophænistā, who struiuing with  
three great lets, 1. silence, *Iesus answered  
her not a word*, 2. particularity, *I am  
not sent but to, &c.* 3. vnworthi-  
nesse, called a *dogge*, vnmeet for the  
*childrens bread*: held her faith vnto  
her great praise, and obtained her de-  
sire, to her great comfort.

*Mat. 15. 23  
24, 26.*

*vt. 28.*



Jacob was deferred, yet would not cease his wrestling till he had the blessing, (*there God spake with vs*) so will *Gen. 32.26.* God blesse vs as his posterity, if wee walke in the steps of his faith, and *Hos. 12.4.* fight strongly against all temptations, and in all strife with Satan, the world; yea with God him selfe, wee are carefull to ouercome, hee obtained; so shall we if wee faint not but vse like faith and constancy in our striving with God in prayer. God who requires vnweariednesse, and will heare his elect crying day and night; in stead *Luke 18.7.* of present answer doth glorifie himselfe by his supporting grace, which shall bee sufficient for them, *2 Cor. 12.8, 9.*

3. God by deferring vs would haue vs passe through all his meanes, private and publike, vnto which hee reserves the resolution of our doubts, and sensible comfort of his presence, and with all fits vs vnto a due estimation of his gift, and care to hold that fast which we came so hardly by, *Ps. 73. 16, 17. Cant 3. 1, 2, 3, 4. I tooke hold of him and lest him not till I brought him*



*him unto my mothers house, into the chamber of her that conceived me.*

4. God hath put to euery worke a conuenient time in which it is bea-  
*Eccles. 3. 11* tiffull, of which we are no fit iudges: our Sauour said to his mother put-  
*Iohn 2. 4.* ting him in mind of the want of wine at the wedding, *mine houre is not yet come.* Different measures of grace hee reserves to diuers times, as Christ said  
*Iohn 13. 36* to Peter, *thou canst not follow me now: but thou shalt follow me afterward.* Hee giueth sanctifying grace at one time,  
*Luke 24. 49* and indues them at another time with power from aboue, *Acts 1. 8.*

5. Sometimes wee aske and haue  
*Iam. 4. 3.* haue not, because we aske amisse, either in the matter of our praier, things not meet, as *James* and *Iohn* from ignorance, and euill affection: we know  
*Mat. 20. 22* not what to aske as we ought, *Rom. 8. 26.* or 2, in the manner of our praying, we aske not with faith to obtaine, and therefore wee speed not in our suites.  
*Iam. 1. 6, 7.* because wee beleue not that we receiue it as the rule for praying is giuen vs of Christ, *Mar. 11. 24.* or that wee ioyne not indeuour with

our praying; as wee must pray in temptation that wee may stand in the euill day: so we must put on the whole armour of God. We are commanded to pray in the holy Ghost, but withall to build up our selues in our most holy faith, and to keepe our selues in the loue of God, and looke for the mercy of our Lord Iesus Christ vnto eternall life. Or 3, wee aske amisse in the end we propound.

*Eph 6 11.*

*Iude v. 20.*

*Iam. 4. 3.*

Fourthly, it ought to comfort vs, that wee haue the grace of prayer though our desired answer appeare not. For 1, it is a signe of a gracious estate, the spirit of grace is giuen where the spirit of supplication is poured out vpon any from Gods fauour and in his grace, the spirit of prayer is the spirit of adoption, who makes requests for the Saints, and that by sanctifying their spirits, and mouing the with effectuall operation to aske of God good things as of their father, Rom, 8, 15. 27. 2, such prayer as a good worke furthers our account in the day of Christ, how secret soeuer it be, it shall be openly rewarded, Math. 6. 6. 3, it assures vs of the granting of our petitions,

*Zach. 12. 10*

1 Ioh. 5. 15

petitions, such as are according to Gods will; when we pray for things needfull to eternall life, and whereby he is glorified, *if we know that he heareth vs whatsoeuer we aske*: If wee discerneth that he listeneth to our prayers and giueth eare to them, receiueth them, and shuts them not out, (which we may know, whē we know we pray by his spirit) then we know that wee haue the petitions, either in possession or in hope, that wee haue desired of him; so continuing to pray wee may wait with quiet mindes; seeing our prayers come from him, hee cannot mislike them when they returne to him, as the birth of his owne spirit, he cannot frustrate such inspirations. God will accept of no other language in prayer but that which his Spirit teacheth and prompteth, that so our *voice may be heard aboue*. As in all worship of God private or publike hee seekes such to worship him, as worship in spirit and truth, *Iohn 4. 23.* in their spirit sanctified and gouerned by his, so that prayer is alwayes needfull, and specially in our praying. *the Grace*

Iohn 4 23.

of



of our Lord Iesus Christ be with your spirit. Gal. 6. 28.  
 The Lord Iesus Christ be with thy  
 spirit, then are we sure of acceptation  
 when God hath prepared a seat for  
 his grace in our minds and hearts.

*Objection II.*

My prayers in respect of 1, distracti-  
 ons, and 2, inability to vary matter,  
 are such as I feare my prayer is not (as  
 Job saith of his) pure. Job 16. 17.

*Answer.*

First, touching distraction in prayer  
 I say, 1, that the holy Spirit assists no  
 man in this life in any good worke  
 fully, so as to free him or his action  
 wholly from mixture of sinne: when  
 we would doe good, evil is present with vs;  
 For seeing our lusts are but in part  
 mortified, therefore doe they draw  
 our thoughts to attend vpon them  
 even in prayer, and distract our atten-  
 tion and affection from the things we  
 pray for, that we cannot hold our hearts  
 in a meet eleuation to God. Besides,  
 Satan taking aduantage of our carnali-  
 tie, will hinder vs what hee can in a  
 worke



worke so much against his kingdome, if he cannot make vs lightly esteeme it, he will doe what hee can to interrupt vs in it, to diuide the powers of the soule by vncomely motions, and impertinent cogitations, so to slack the earnestnesse of our affection. Moreouer, wee are apt to bee tyed to things by our senses, from which diuine things being so farre remoued, we cannot without much watching and trauaile of soule stay our spirits vpon them long.

2 Few or none destitute of the spirit of supplication doe discern their want herein, and bewaile it, the same spirit which makes vs see our infirmities with dislike and hatred, moues vs earnestly to desire of God to be freed from them, which is hearty prayer.

3 The defects of praier shall neuer condemne vs, if wee bee heartily displeased with our selues for the same, and struggle and strue against them, though the sinne deserue condemnation, yet it is not imputed.

4 A godly man hauing much of the

the flesh in him, is sometimes only sensible of the operation of it, when yet the spirituall part is willing to doe the worke according to God. Gods breathing in vs is at his liberty, and no more to bee let, then the wind: sometime we feele motion, but know not whence it comes, because we suspect the flesh. Mat. 26. 41

There bee helps to know when it is of God that we pray.

1 When wee draw neere with a true heart, Heb. 10. 12. an heart truly giuen to God, vprightly propounding Gods seruice in prayer, and labouring with strife of heart to worship him with our faith, trust, hope, reuerence, humilitie of heart, bewailing our want herein. How we may know God stirres vs vp to pray.

2. When at other times in our ordinary course of life we are held with conscience and loue to doe Gods will; his Spirit makes requests for the Saints onely, and for all them, Rom. 8 27.

If any regard wickednesse in his heart, the Lord will not heare him: hee prayes not by the Spirit. God heares and so approves their prayers that worship him Psal. 66. 18 19.  
and

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and doe his will, Iohn 9.31. we know that  
 what we aske we receiue of him, when we  
 keepe his Commandements, and do the  
 things that are pleasing in his sight, 1 Ioh 3.22. That prayer which is out of  
 good conscience (with strife to goe  
 forward in our duty to God and man)  
 and wherein our aime is to the mark  
 is pure in Gods account; it is of his  
 Spirit, who makes requests for the  
 Saints, though wee fall farre short  
 therein of our duty.

3. When wee are brought into  
 Gods presence with loue and desire  
 our prayer not being meerly forced  
 by necessitie, but being an effect  
 of our filial affection to God our Father,  
 that prayer is of God, who inspireth  
 the weakest motion of faith, teacheth  
 to pray, and in prayer holds vs as by  
 the aimes, strengthens vs in the du-  
 tie. Such as submit themselves to the  
 Commandement, with pleasure in it  
 as that in generall they can truly say, Go  
*Psal. 40.8. I am content to doe thy good  
 will, yea thy law is within my heart:* such  
 are assisted by God in prayer, and stir-  
 red vp thereunto.

3. When



4. When wee can deny our owne wills, and are carefull to vnderstand Gods will, being content in our hearts that his be done, whatsoeuer bee decreed to vs of that we doe desire: and going willing that the creature be for the Creator, who hath made al things for himselfe (*for his wills sake they are made were created, Rev. 4. 11.*) that his name may be sanctified and glorified in all that wee are taught to pray for, things, or persons, though we be not interested thereby, acknowledging the authority, the power and the glory to be ascribed, *Matth. 6. 13.* when wee in our prayers truly seeke his glory, then we pray by the Spirit;

5. When wee seeke chiefly and principally spirituall things. For wee haue promise, if wee desire the *Holy Ghost* that our *heavenly Father will giue vnto us*, and yet for all this wee may ask some measure of grace which God referres to another world to giue us, and not speed; and some thing that we may be saued without, as joyfull feeling of grace and fauour with God, for God is glorified by faith, though

*Mat. 26. 39*

*Iohn 12. 27*

28.

*Prov. 16. 4.*

*Luke 11. 13*

Cautions.

though wee feele all contrary to that which we haue beleueed, 2. they are after the spirit that *minde the things of the spirit, Rom 8. 5.* 3. it is of spiritual life in the first resurrection, that we seeke and affect not things on earth, but things in beauen.

*Coloss. 3. 1. 2*

*Matth. 5.  
44-48.*

*Caution.*

6. Prayer is of God, when we pray not only for our selues and ours but for all that God hath commended to our loue, friends and enemies which is a part of singularity in righteousness, and a kinde of perfection wherein we resemble our Father. Yet must we keepe an order, preferring in our prayers Saints, as hauing a specialtie in our loue, as the family of God the household of faith, *Gal. 6. 10. Eph. 6. 18.* and persons chiefe for Gods glory by their place and power, *1 Tim 2. 2, 3. Act 13. 3. 2 Thess. 3. 1.*

7. Motions of prayer are from the Holy Ghost when they are sealed in our hearts, so wee neither forsake them, nor change them for others knowing that they be after the will of God, as *Dauid, One thing haue I desired of the Lord, which I will require, that*

may dwell in the house of the Lord all  
dayes of my life, to behold the beauty  
of the Lord. &c. when wee pray and  
say, *Psal. 5.3. Esay 26.8,9. Psal. 119.*  
*82. My soule fainteth for thy salua-*  
*tion, yet I wait on thy word:* that is an  
evidence of faith, and an effect of life,  
looking for the promise, though it  
be very long.

8. When we call vpon God at all  
times, hypocrites destitute of the Spi-  
rit will not doe so, *Iob. 27. 10.* though  
they doth now and then make counte-  
nance to pray without examining his  
answer, yet he proceeds not constantly  
and after one continuall rate: when  
God defers his helpe, griefes and  
tribulations increase, he fretteth and  
meddlerh no more with calling vpon  
God, but grunteth against him, be-  
cause hee handles him not after his  
owne minde: and having so often  
provoked him with dissimulations,  
how can he erect himselfe to rest vpon  
him and seeke to him; being faithles  
we cannot vndergoe the strife in  
prayer, much lesse continue long in it,  
as the spirituall man doth.

By



By these signes it is not hard to make the opposition betweene naturall and spirituall motions in prayer.

Secondly, for ability to vary the matter of our prayer, 1. our Sauiour giueth vs example when we pray for the same things, to make no scruple about varying words, *Mat. 26. 44.* *hee prayed the third time, saying the same word:* the businesse of prayer is more dispatched by sighes then speeches, the substance of it is the desire of the heart: God is not delighted with variety of words, but in frequency of spirit; desires and groanes of the heart (being after his will) whether we can expresse them in words or no: as in singing, the melody that doth please him is *that in the heart*, *Eph. 5. 19.* with earnest affection.

2. Formes of *wholesome words* are profitable, when they are gathered out of the Scriptures of the Prophets and Apostles, and be according to the inspired Word, wherein the matter of our requests is contained either expressly, or by iust collection. Invention, memory, and affection may be helped

*Rom. 8. 26.*

*12. 11.*

*Lam. 5. 16.*

helped by these means: though praier  
be a spirituall work, proceeding from  
which which is a spirituall gift; yet it  
admits meanes and outward helpes  
for direction, memory, quickning,

3. If all formes of prayer were vn-  
lawfull any way (as limiting the Spi-  
rit) then the formes prescribed by  
God might not bee vsed for prayers,  
and then it would follow that the  
Iudly Kings appointing the prayeing  
of God in set formes as they were  
in the Psalmes, both in some ordina-  
ry & extraordinary occasions, should  
haue benee blamed, as *Dauid*, 1 *Chro.*  
16. 7, 8. &c. *Iehoshaphat*, 2 *Chron.*  
20. 21. *Hezekiah*, who commanded  
the Leuites to praise the Lord in the  
words of *Dauid* and *Asaph* the Seer,  
*Chron* 29. 30.

4 Wee are commanded to sing to  
the Lord, *Psalmes and Hymnes*, and *Coloss* 3. 16.  
*spirituall songs*, 1 such as bee from the  
holy Spirit, as all the Psalmes in the  
holy Scriptures, 2 that they be of spi-  
rituall things, and 3, be composed in  
words of the holy Spirit: 4, to Gods  
glory

glorie and the edification of men.

5. He that ioyneth in prayer with another either Minister or private Christian, is stinted in his spirit for that time to the matter which is prayed for by his mouth, and hee prayeth well, the rules of prayer obserued, hee askes of God alone, through the only mediation of his Sonne, and for no matters but such as hee hath promised to giue; so hee that prayeth after a written forme, though for the time hee stint himselfe to the matter which hee reades or heares, may pray well, informed therby of things to be prayed for, which possibly hee might otherwise not haue thought of; and the Spirit of God working instantly with his apprehension, true feeling and desire of it, wherein specially the grace of prayer is ioyned with faith and hope.

6. As our necessities and occasions to pray are diuers, as God revealeth other matters that are to bee prayed for; so will hee inable you to make knowne your requests therein in such measure as he will accept, if you can

not



not utter your minde in well couched  
words, if it be from a broken heart,  
and will easily know your meaning,  
though deliuered in broken language.  
say it yee but looke to him, as a sicke  
childe that cannot expresse his desire,  
though a wishfull eie followes his father  
who is willing to satisfie him if hee  
new what hee desired, or were able:  
our Father which is heauenly and  
both knowes your desire, and is all-  
sufficient to satisfie you, will be ready  
to giue the good which you want.  
7. This ability to pray according  
to our necessities, may bee in a man,  
like the money which he hath about  
him, and knowes not of, till necessity  
makes him search, and then findes  
with gladnesse. It is good to medi-  
tate of matter needfull, before wee  
pray, and to lift vp our heart to God,  
to teach vs to aske what wee ought,  
who know not of our selues: and  
when we haue prayed, to desire him  
to giue further what he knowes wee  
could haue asked.

N

Obiect.

*Objection 12.*

I finde my selfe so affected to the world: first, in care for present things; secondly, in contentment in the ha-ving of them; thirdly, in the feare of man; fourthly, in want of desire to be with Christ; that I feare I haue no spirituall life.

*Answer.*

First, touching care of worldly things, I must say 1. that indeed effect-  
 uall calling is a selection of men *of the world*, to be vnto Christ and of  
 his kingdome: so they said *not to be of the world*, Ioh. 17. 14. but giuen to Christ out of the world, v. 6. deliuered from this present euill world, Gal. 1. 4. *bought from the earth and from men*, to be  
 the first fruits to God and to the Lambe, Coloss. 3. 3. Ren. 14. 3, 4. they are said to be cruci-  
 fied to the world, and the world to them, and Gal. 6. 14. and dead touching the old  
 nature which seekes after transitory things; and they haue another spirit  
 then the spirit of the world, by which they haue another life then naturall

that both their mindes are opened to know the things which are given them of God, and being of the world to come, which is put in subiection to Christ, they choose, tend vnto, and by the Spirits governing of their renewed will, with bent purpose and course they follow things aboue, leaving left this world in preparation of heart, at least.

2. There is a care of diffidence and distrust, which in some degree is bound with true grace, though weak, *Mat 6. 30. Luke 12. 28.*

3. There is a care of diligence and providence, which is by the grace of God, and required as duty, even where it may cause some distraction from the full attendance on the things of God: as in marriage it is a difference between single and married estates, the unmarried care for the things of the Lord, and to please him, to bee holy in body and spirit: the married care, and with intentionnesse of minde apply themselves about the things of the world, to please one another, to approue themselves, and make themselves manifest



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in each others conscience concerning their faithfulness in the covenant mutuall betwene them, 1 Cor. 7. 32, 33, 34, not meaning by the things of *this world* as it is taken in the euill part, and so for pleasing one another; but lawfull and necessary things for the vse of a ciuill life, which belongs to them of dutie: in pleasing they serue not the euill affections one of another, but by communication of their wills and offices according to the commandement of the Lord for mutuall comfort and contentment.

Neither doth it preferre the single as more holy in it selfe, but more free from distractions, hauing fewer occasions to withdraw from the seruice of God, especially in the time of persecution; neither that it doth alwaies fall out so in all single persons, but that it is a commoditie of their single estate if they vse it: The persons married also by Gods grace so may overcome these lets, as they shall bee furtherances of their reward, hauing overwrestled their temptations.

They are to provide for their own,  
1 Tim

Tim. 5. 4. 8. Fathers to lay up for  
their children, 2 Cor. 12. 14. it is said  
of a good man he shall give inheritance  
to childrens children, Proverb. 13. 22.  
wherein God requires 1. forecasting  
to finde out the best wayes or to take  
the fittest opportunities of thriving by  
little and little to aduantage and  
mend the estate, *Prou. 21. 5.*

2. Heeding and looking to (and  
looking to by the matter himse) he  
things that are vnder his hand, thogh  
he haue carefull seruants, *Prou. 27. 23.*  
his owne eye must behold the state of his  
stocke, both because of changes that  
fall out in these things, and to haue  
sufficient for sustenance for the fami-  
ly, and if it will rise, to purchase a field,  
to adde more to the state, *Proverb. 27.*  
*23. 27.* to lay vp for posterity.

3. Discretion in ordering affaires:  
it is said of the good man that is mer-  
cifull and lendeth, he will measure his  
affaires by iudgement, aduisedly consi-  
dering his duty to his family, and to  
strangers, deciding and defining  
things, for persons, place and time,  
giving necessities place before de-

Rules of  
providence  
in worldly  
things.

*Psalm. 112. 5*

lights and ornaments : *Prov. 24. 27.*

*Prepare thy worke without, and make ready thy things in the field, and after build thine house :* which prouerbe teacheth vs to proceed orderly in our affaires, as Bees get honey, bring it into their hiues, and after make their seates and honey combes. It is true that prouident care is to get a house wherein to put our head : but he speakes of adorning the house, for which there must be first prouision without for the necessities of it, this is a gift of God to such as are good before him ; he giues them wisdom whereby to gather knowledge to vse, and ioy in the vse of things for this life, *Eccles. 2. 27.* it is an euill of indiscretion that it wailes a man, *Prov. 13. 23. & 21. 20.*

But in this care of prouidence and diligence we must vse some cautions.

Cautions  
in and about  
worldly  
proui-  
dence.  
*Heb. 13. 5.*

1. It is to be without covetousnesse, we haue diuers warnings against such inordinate desire of hauing more still, which is noted by traueilling too much to be rich, casting a mans eye vpon that which is nothing, *Pro. 23. 4.* to ouertoile the body, and to torment



and diuide the minde by a greedy desire of more, by *hasting to be rich*, Pro. 28. 20. by a *will to be rich*, and by *desire of money*, 1 Tim. 6. 9, 10. not satisfied as the sucking of the horsleach with insatiable desire, though she draw in about the capablenesse of her belly, *hiring more then is meet*, Prou. 11. 24. carking with peniue thoughts about necessities for time to come, hanging in suspense, with doubtfull and wa- uering minds, Luke 12. 29. inclining them this time this way, another that way, while they depend on humane helps. This sinne of couetousnesse is either open, or couered vnder some faire pretence, against which the Apostle protesteth: in some it reignes, in some it preuailes, but commands not, it intrudes but is complained of: godly Christians are called vpon to *mortifie this sinne*, to shew that though it haue that which it shall dye of, yet is not vterly dead. Among the helps against it, as the meditation of the Commandement, *Thou shalt not covet any thing that is thy neighbours: beware of couetousnesse: let your conuersation be*

Prou. 30.

1 Thess 2. 5.

Coloss 3.

Luke 12. 15

Heb. 13. 5.

without conscience; and Gods angels  
against it, *Esay* 57. 17. *Ezek.* 22. 13.  
and the euills that come of it, *PTim.*

*Luke* 3. 14.

6. 9. Labour for the grace of contentment with present things, *1 Tim.* 6. 8.

*Heb.* 13. 5. we came naked into this world, *Iob* 1. 21. and brought nothing

with vs; what we haue, we haue receiued of God, and that of his free

gift, we deserued nothing of that we haue: bee content with Gods allowance,

he seeth what is fit for vs, hee is onely good, and onely wise, he knows

what we need, and hee is willing to giue vs whatsoeuer is good for vs, and

he is sufficient to make all grace abound towards vs vnto sufficiency in all

things. This contentment is to bee considered, 1. in respect of a mans

minde which is at rest and chearfull, whether he abound or want, and with

an eauen rate followes godlinesse, serues the Lord: godlinesse supplies

*Lam.* 3. 14.

him with quietnesse of minde, with hope in God, with whom hee is satisfied as his portion, *Psal.* 16. 5 6. finding in him a foultaine of all good

things, to his full happinesse, without

addi-

addition from any creature heavenly  
or earthly, *Psal. 73. 25, 26.* and with  
this is that contentment which is in  
the sufficiency of things in that mea-  
sure which the Lord giues vs, we ac-  
quainting our soules to find sufficien-  
cy not in the abundance of things,  
but in the Lords will, whose power-  
full prouidence wisely ordereth and  
sweetly disposeth all actions, euents,  
and estates: whose gracious promise  
is not to *leane vs nor forsake vs, Heb.*  
*13. 6.* who hath commanded vs to *cast*  
*our care upon him, for he cares for vs,*  
and counts it to appertaine to him,  
*Pet. 5. 7.* and it is *his pleasure to giue*  
*us the kingdome, Luke 12. 32.* hauing  
giuen vs his Sonne, how should hee not  
giue vs all things with him also, *Rom. 8.*

2. The heart must be watched o-  
uer that it bee not weighed downe  
with such care of worldly things, but  
bee kept vp in a due height towards  
God and to things aboue, so it ll bee  
round vp as we find it going down,  
it must not onely *not choake the word,*  
but not bee suffered to hinder the  
growth of it in vs, and for that.

*Heb. 12. 1.*

N 5

3. Earth-



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3. Earthly employment must be seasonable, and not shut out spirituall opportunities, so much time must be spared for spirituall exercise, as will serue to keepe the heart with God that it waxe not worldly.

*Luke 14.*

*18, 19, 20.*

4. Our earthly employment must not be seruice of worldly lusts, which the Gospell hath taught vs to deny, *Tit. 2. 12.* but our seruice to God in our place and personall calling, wherein he requires our diligence for righteous ends, as 1. to eate our owne bread, our

*2 Thess. 3. 12* hands ministring to our necessitie, that nothing bee lacking to vs, *Act. 20. 34*

*Eph. 4. 28.* 1 *Thess. 4. 11.* 2. To haue to minister

*1 Tim. 5. 16* to them that want. 3. To ease the

Church of vnnecessary charge, we ministring to our kindred. 4. To honour

*Prov. 3. 9.* the Lord with our substance, making

our grace shine forth in good workes.

*Pro. 14. 24.* the riches of a wise man are his crowne

by the good which they inable him

vnto, God is glorified for him, his

profession adorned, his wisdom

more esteemed, so wisdom is good with

*Eccles. 7. 13* an inheritance, it hath this indeed

*14.* boue riches, though separate from

them

them, it giueth life to the possessors  
 thereof: yet ioyned with wisdom  
 they are of great vse to make vs friends  
 for another world, and to lay up trea-  
 sures which none can take from vs. *Luke 16. 9.*  
*Eccl. 10. 15.*  
 As riches made his, and Salomons his  
 wisdom to be more manifest in great  
 works.

Secondly, touching contentment  
 in worldly things it is not vnlawfull,  
 yea it is commanded that we reioyce  
 in all the good things which the  
 Lord hath given to vs and our hous-  
 hold; wee must taste him sweet and  
 gracious in his blessings, as certaine  
 experiments of his goodnesse; *Hee*  
*gives vs abundantly all things,* (not to  
 lay vp) but to enioy: wee are to let  
 our soules see the good of our labour,  
 and delight them with the profit  
 thereof, which cometh of God,  
*Eccles. 2. 24. Hee fills our hearts with*  
*good,* not onely for necessitie, but vn-  
 to gladnesse as a witnesse, whereby  
 wee should acknowledge and serue  
 him: we may lawfully both see, and  
 be affected with pleasure of the pro-  
 per goodnesse of his creature, but  
 with

*Deut. 26. 11*

*Psal. 34. 8.*

*1 Tim. 6. 17*

*AG. 14. 17.*

Cautions  
about content  
in  
worldly  
things.

Dent. 28. 47

Genes. 39.

9, 10.

2 Sam. 12.

7, 8, 9, 13.

With these Cautions.

1. So wee see God in his blessings and creatures, and by them be led to him, moued by the abundance which he giues vs to *serue him with ioyfulness* and a chearefull heart, walke in the truth, setting his goodnesse before vs, Psal. 26. 3. making this vie of our greatnesse, to doe nothing vnbecom- ing them that receiue such good from the Lord: and to further our repen- tance according as our sinne is aggra- uated by the bounty to vs against which we haue sinned.

2 That we dwell not in delight of the creature, in the abundance that wee haue (*Iob makes it a part of his righteousness that hee reioyced not when his substance was great, Iob 31. 25*) but receiue them from Gods hand as some token that God hath vs in mind to do greater things for vs, which shall bee assured by these present; and be glad of such minding vs by God, who in these things begins to reward our studie of seruing him; and to giue thanks for encreasing his benefits after that sort; but to rest vpon those



transitorie things as our felicitie, as if that were happinesse to be rich, so as to reioyce lesse in God, in some measure to forget him is sinne: The fullnesse of this sinne reioycing in great provision for many yeares is set before vs in the Parable of the rich man that called vpon his soule to reioycing for much laid vp for many years, *Luke 12. 19.* It is a great part of piety to know effectually how to abound, and to be exalted, so as to be the same in gollinesse, *Philip. 4. 12, 13.*

3. That in knowledge and in sense of the reeling of earthly heights, and vncertainty of these changeable conditions, wee haue our minde composed (through habituall resolution) to depend on God vnto equability of affection in all conditions: *if riches increase not setting our hearts vpon them,* *Pf. 62. 11, 12* because power belongs to God, and mercy to vse his power for our good; nothing can doe vs good but with that power put forth of his mercy towards vs, *the name of the Lord is our strong tower,* *Prou. 18. 10* whither we runne to bee exalted, not trusting in vncertaine riches *Iob 31. 24.*

riches, but in the living God, willing to leaue them in case of confession with ioy, for that we haue Christ our true, certaine, and great gaine, and count all but losse and dung, that is separate from Christ, *Philip 3.8.*

*Amos 6.6.* 4. That wee bee of like affection with others, reioycing with them that reioyce, and remembering Iosephs affliction, to the moderating of our pleasures, and the exercise of our loue and mercy,

Thirdly, touching feare of man, 1. it is cleare that nature feares things hurtfull to it, and seekes the preservation of it selfe, therefore we desire to be glorified living in the body, not to be unclothed, to put off this body, but to be clothed vpon, that mortality might be swallowed up of life: and of Peter led to his death our Saviour saith, *John 21.18.* They shall lead thee whither thou wouldest not, noting the naturall desire to avoid it, yet by the gift of the Spirit overcome and suffered willingly for the truth: and it is a point of true wisdom to foresee euills, and to prouide against them by honest meanes. *Paul vnderstanding*

standing that certaine men of the  
 Jews had bound themselves by oath not *Act 23. 17.*  
 to eat nor drinke till they had killed him,  
 hee sent his sisters sonne to the chiefe  
 Captaine and preuented it: so is the  
 wisdom of the Serpent to be ioyned  
 with simplicitie of Doves. It is our  
 Saviours caueat, *Beware of men, Mat.*  
*10. 16, 17.*

2. There is a feare of man which is  
 due to men, to superiours from infe-  
 rious in their subiection, the seruant  
 feareth his master, the sonne his fa-  
 ther, the wife her husband, the sub-  
 iect his Prince; and the rule is, *Give*  
*to all men their duty, feare to whom yee*  
*owe feare, Rom. 13. 7.* which must bee  
 with sense of Gods image in their su-  
 periority, which they must reuerence;  
 and conscience of their owne infirmi-  
 tie, to season obedience which re-  
 quires feare, *Mat. 1. 6. Eph. 5. 33.* and *1 Pet. 3. 2.*  
 to preserue them from vndecent be-  
 haviour.

3. There is a corrupt and inordi-  
 nate feare, whereby men sinne in not  
 sanctifying the Lord in their heart,  
 by considering his attributes to de-  
 pend *Isa. 8. 13.*



*Dan. 3. 16,* pend vpon his help, *making him our*  
*17.* *dread, and our feare,* and for no feare  
*Pro 29. 25.* of any creature to sinne against him.  
 In this feare of man there is a snare  
 when it troubleth the minde aboue  
 measure with dangers of this life, that  
 hee dare not free his soule for the  
 feare of man, hee falls into sinne,  
 and so is snared; as *Peter* deny-  
 ing his Master by this feare. This  
 feare when it is full and occupieth the  
 heart wholly, of full vnbeleefe, and  
 casting away their confidence, as in  
*Abaz,* and such as with full heart,  
 wholly forsake Religion to saue their  
 liues (if repentance be not giuen) will  
*Recu. 21. 8.* cast men into a fearefull lake of fire bur-  
 ning with brimstone, which is the second  
*Mat. 16. 25* death; whosoever will saue his life thus,  
 shall lose it: and if hee get the world,  
 yet he loseth his soule.

When it is onely of infirmity and  
 of weaknesse of faith, and preuailing  
 of selfe-loue, yet with some true loue  
 to God, and his Commandement,  
 with strife against it to glorifie God in  
 resting on him, it brings many god-  
 ly men to doe reproachfull things,  
 which

which out of the temptation doe much afflict them to remember, this (though worthy of death) yet condemnes not; yet God reproveth it as farre vnmeet for them that haue him to be their comforter, *Esay 51. 12, 13.*

Confirm your hearts against such feare:

1 By obeying Gods Commandements; *In nothing feare your adversaries*, who calls vpon the fearefull to be strong, and to be assured that he will come with vengeance to their enemies, but saue them, *Esay 35. 4.*

Comforts  
against  
feare of  
men.  
*Phil. 1. 28.*

2 By beleeuing, considering and applying the promises by faith in Christ: of his presence, *Psal. 91. 5.* either to protect them against the hurt of it, *Luke 10. 19.* or to giue them strength to beare it, *1 Cor. 10. 13.* or to afford them deliuerance out of it, *Esay 46. 3, 4.* or to giue certaine fruit and profit by it, *Heb. 12. 10.* with excellency of glory rewarding such sufferings for God and Christ, both for cause & intentiō, *2 Cor. 4. 18.* & with these promises consider their examples, who by faith and patience

now

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- Heb. 6. 12.* now inherit them; and specially look  
 unto Iesus the Author and finisher of our  
*Heb. 12. 3.* faith: Consider him in his sufferings  
 being such a person, not onely inno-  
 cent, but the Sonne of God, and re-  
*Iob. 15. 18,* member his word, *The servant is not*  
*20.* *greater then the Lord; if the world hate*  
*Heb. 1. 9.* you, know that it hated me before it hated  
 you. Consider him crowned with glorie,  
 and honour, set at the right hand of the  
 Thrones of God, *Heb. 11. 2.*

3. By weighing the providence of  
 God and that in three degrees, 1, in  
 vnreasonable creatures, as sparrows  
 which though they be of meane price  
 (five of them bought for two far-  
 things) yet is not one of them forgot-  
 ten before God, but haue the course of  
 their life defined by him, *Mat. 10. 29.*  
*Luke 12. 6.* Euen the swine were not  
 free to the Devils will, but according  
 to diuine permission; 2, in reason-  
 able creatures, men though vnbelie-  
 uing haue him their preseruer, who is  
 the Saviour of all men, *1 Tim. 4. 10.*

3. Gods providence is speciall to-  
 wards beleeuers, whose haues he hath  
 in number and custody, as the three  
 Nobles

*Mat. 10. 30*

*Dan. 3. 27.*



Nobles in the fiery furnace though extremely heated, had not one haire of their head burned. And Daniel cast to the Lyons had no manner of hurt *Dan 6. 22,* found vpon him, God by his Angell *23.* shut their mouthes, *because he beleened in his God,* hee is specially the Saviour of them that beleene; who aboue other men neither liue nor dye at aduenture, but to a Lord that takes care of them, and will owne them in life, and in death, in whose sight their death is precious, 1, in preuention, 2, in accep- *Rom. 14. 8.* tation, 3, in remuneration; and if hee *1 Thes. 5. 10* giue quietnesse, who can make trouble, whether vpon Nations, or a man onely? *Iob 34. 21.*

4. By thinking on the Spirit which you haue receiued, *not of the world but of God, not of feare, but of power, loue, and a sound minde, 2 Tim. 1. 7.*

5. By meditating on the good that comes by such suffering to others; many glorifie God in seeing such grace shine forth in them vpon whom the Spirit of glory rests, and this good extends to the elect and reprobate. The elect not called are prepared to *D. 12. 12. 3.*  
con-

conuerſion, ſo Martyrs by their ſufferings and confeſſion are ſaid to *turne many to righteousneſſe*. Pauls bonds were famous, and got the Goſpell to be acknowledged in *Nero his houſe*; and the elect that are called are confirmed and become more bold in Gods cauſe. And as for reprobates, a teſtimony is left on Gods ſide againſt them to conuince them that would not conuert, *Mat. 10. 18.* and the beleeuers ſhall be their Iudges, *Mat. 19. 28.* The authority of the iudgement is the Fathers, the pronouncing of the ſentence is the Sonnes (and that is definitive and ynalterable) and the Saints as aſſeſſors with the Iudge ioyne in approbation of the ſentence.

6. By conſidering the cauſe for which the world hates them that are  
*John 3. 18.* Chriſts; for his name, *Matth. 10. 22.* *John 15. 21.* for they ſuffer as Chriſtians, *1 Pet. 4. 16.* that is, either becauſe Chriſt hath choſen them out of the world, *Ioh. 15. 19.* or becauſe of Chriſt that is in them whereby they runne not with the world in their waies, *1 Pet. 4.* but beare witneſſe by the light by which

*Philip. 1.*  
*13, 14.*

*1 Cor. 6. 2.*

which they shine, that the workes of the world are euill.

7. By considering the end of the waters of God, the persecuters of truth, who many times are recompensed either here with strange iudgements, as desperate confession of their sinne, (let *Judas* be an instance, let experience set downe in story say for it,) or hereafter with eternall condemnation in the day of iudgement, for continuing therein, it is to them a token of perdition, *Philip. 1. 28.*

8. By thinking of the Apostles saying, *Yee haue not yet resisted unto blood, striving against sinne, Hebr. 12. 4.* you must resolute and prepare for it, (whether God will call you to it or not) for it is fellowship with Christ, *Philip. 3. 10* it strongly argueth faithfulness, *Act 15. 16.* Lesser sufferings for Christ are comfortable and honorable, *Act. 5. 41.* and are Christs markes on his faithfull seruants.

*Gal. 6. 17.*

Fourthly, Touching desire to bee with Christ, (which is either by death or by change,) 1. *It is best of all to bee with him,* it is one of the great encourage-



*Philip. i. 23* ragements which hee giues to them  
 that follow him as his seruants, *That*  
*Iohn 12. 26.* *where he is there shall his seruant be:* and  
 his Father shall honour him: This de-  
 sire to liue with him (as best) is ex-  
 pressed in those words, *Oh that thou*  
*Cant. 8. 1.* *werst as my brother that sucked the breasts*  
*of my mother, &c.* as they liue together  
 in one family, enioying one another  
 in a sweet familiarity. This fruition  
 of Christ wee desire by change, (if it  
 might bee,) not to put off the sub-  
 stance of our bodies, but the qualities:  
*2 Cor 5 4.* That not being granted but to such  
 as shall bee alieue and remaine at the  
 comming of Christ: it is a holy choice  
*1 Thess 4.* (with subiection to God) to desire ra-  
*15, 17.* ther to be *out of the body to bee present*  
*with the Lord, then to liue in the body*  
*absent from him, 2 Cor. 5 8.*

2. For the vse of a good mans life  
 to others, it makes a stop sometimes in  
 his choice. *Hezekiah* (summoned to  
 death) thus complaines, *Esay 38. 11.*  
*I shall see man no more among the inhabi-*  
*itants of the world,* as being taken away  
 from all opportunitie of doing them  
 good, *v. 18, 19.* *The graue cannot con-*  
*fesse*

esse thee, &c. but the living, the living,  
we shall confesse thee as I doe this day: the  
father to the children shall declare thy  
truth: This consideration put the A-  
postle into a doubt what to choose,  
Philip. i. 22, 23.

3. Good men are not at all times  
in such case as to dare to dye, because  
their soule is sore troubled, Psalme 6.  
3. 6.

4. It makes them willing to liue,  
that they may doe God more seruice,  
and declare themselues by keeping his  
word to be his seruants, Psal. 119. 17.

5. They desire also to mourne more  
for their sinnes, (which heauen ad-  
mits not) because there is no sorrow  
there, the first things are past.

6. The godly haue their graces  
mixt with their contraries, and in re-  
mitte degrees. The loue of Christ, and  
the loue of being in this world may  
be together. It is true, the Spirit and  
the Bride say Come, and the Apostle  
subscribes to it, Euen so Lord Iesus come  
quickly; but no man here followeth  
the guidance of the Spirit without  
sensible hindrance of the flesh. Our

comfort is, that wee giue not the raines to the flesh; you doe not make present things your treasure, desiring to liue in the body onely to enjoy them, as if you thought your felicity ended with your life. Doth it afflicte you that your loue to Christs presence is no more full and flaming? feare not then: what gather you of Lot's lingring in *Sodome* till (God being mercifull to him) the Angell led him out by the hand? that he had no spirituall life at all? or that onely earthly thoughts and affections struiuing against his grace, held him t'ere?

Helpes to  
desire to  
be with  
Christ.

1 Kinde your loue to Christ, and coole it to the world, compare them, and the gaine by them together, and come vp more out of this wilderness, to cleane to your welbeloued, *Cant.* 8.7. *Phil.* 3.8.

*Cant.* 2. 10, 13. Consider what hee saith to his spouse (and so to you,) *Arise my loue, my faire one, and come away;* the best being (but in part) regenerate. As farre as corruption remaines in them, they willingly sit down in the world, and need this voice of Christ sounding



ing itself in their cares, *Arise, come a-*  
*ways* and being in many tribulations  
 in this world he promisseth to gather  
 his Spouie vnto him, *Come with mee Cant. 4. 8.*  
*my Spouse, with me from Lebanon, from*  
*the dennes of the Lyons, and mountaines*  
*of the Leopards.*

3. Consider how he makes his ro-  
 pe the glory aboue all societies in the  
 world, euen to the admiration of *Cant. 6. 8.*  
 them that swim in earthly pleasures:  
 when he comes to iudgment he comes  
 to bee glorified in the glorie of his  
 Saints, *to be admired in the that beleene,*  
*The J. 1. 10. pray that you may see the*  
*felicities of the chosen, the hope of your* *Psal. 106. 3*  
*calling, the riches and the glory of the in-* *Eph. 1. 18.*  
*heritance of the Saints,* in immediate  
 communion with Christ, the heire of  
 all things; that he may be all in all to  
 you, and you may keepe your selfe  
 chaste in loue to him from adultery  
 with this world, and greatly desire  
 the sweetnesse of his familiarity.

4. Thinke of his estimation of the  
 loue of his, which they set vpon him,  
 it is maruellously accepted of him.  
*How faire is thy loue? how much better Cant. 4. 10.*

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*is thy loue then mine?* it is precious to him, and he delights in it: with this thought bee prouoked to loue him more, to get this grace more into your heart that is so acceptable to him.

5. Goe forth and behold this true  
*Cant. 3. 11.* *Salomon* in contemplation of his incomparable excellency, glory and honour wherewith he is crowned: He is fairer then the children of men, *Psal. 45.* as the Appletree among the trees of the forest, so is he (for shadow and fruit) among the sonnes of men, *Cant. 2. 3.* chiefest among ten thousand, wholly desirable he is aboue all, to whom God hath giuen his Spirit not by measure, *Iohn 3. 34.* full of grace, *Iohn 1. 14.* in whom dwelleth the fulnesse of the Godhead, in whom they are compleat that beleeue in him who filleth all in all things, *Ephes. 1. 23.*

*Cant. 5. 10,*  
*36.*

6. Labour to know his loue that passeth knowledge, *Eph. 3. 19.* and bee drawne to it as *Souldiers to their banners*, *Cant. 2. 4.* all the world cannot giue an example of such loue, *Rom. 5. 8* for hee is tyed by his owne delight  
 and

and desire to the presence of his Church, his *loue in pleasures.* His *Cant. 7. 5, 6.* prayer to his Father a little before his death, was, that *they which beleueed in him might be where hee is to behold his glory,* *Iohn 17. 24.* It is his reward to them that serue him, that *where he is there his seruant shall bee,* *Iohn 12. 26.* and his promise for their comfort that loue his presence, is, that he *will come againe, and receiue them to himselfe, that where he is there they may be also,* *Iohn 14. 3.* Let the meditation hereof further your desire to be with him: wee are tyed in this life with two tyes, one is Gods decree setting our bounds, with whom are the number of our moneths. Another is our owne desire, to vntie our selues here, it is needfull to pray that God will make vs as fit, so willing to dye, and leaue our places to others, and thinke of the aduantage in death, what it freeth vs from, and what it opens the doore vnto vs for to enter vpon, wee haue for earth heauen, we change our affliction with glory, labours with rest, sorrows with vnmixt and vndiscontinued and



eternall ioyes: imperfection with perfection. Here our best society is not without something to offend: there our fellowship is with full delight. Wee haue there friends that haue loued vs aboue all comparison with any friend here: there wee see and loue, here we beleue and loue, &c.

- In the meane time, 1. Consider  
*John 15.* what Christ saith of his loue, *as my Fa-*  
*9, 10.* *ther hath loved mee so haue I loved you:*  
 with that charge, *continue in that my*  
*loue:* he shewes how, *if wee keepe his*  
*Commandements we shall continue in his*  
*Rev. 17. 14.* *loue.* 2. Stand on his side against An-  
 tichrist in his battailes: they that are  
 on his side are *the called, chosen, and*  
*faithfull.* Hee iudgeth and fighteth  
 righteously, and the victory on his  
*Rev. 19. 11,* side is certaine. 3. Bee diligent in  
*20,* making him knowne, and opening  
 his excellencies, that his name being  
*Cant. 1. 2.* *as an oyntment powred out,* others may  
*5. 16, 17.* loue and seeke him, confesse him be-  
 fore men, speake forth his praise, de-  
 clare his will. It is not without fruit,  
*Cant. 8. 13:* *the companions hearken to thy voice.*

Now the God of hope fill you with all

and peace in beleeuing: and the Lord Rom. 15. 13  
wide our hearts into the loue of God, and  
patient waiting for of his Sonne, and vn-  
to God the Father, the Sonne, and  
the Ho'y Ghost, be honour, thanks-  
giuing, obedience, and subiection;  
whose is the kingdome, power and glo-  
rie for euer and euer, Amen.

FINIS.

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